

# EPISCOPAL Churchnews

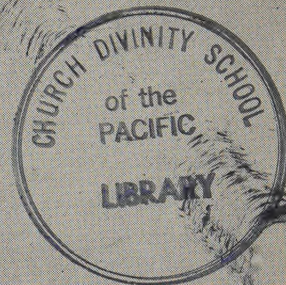
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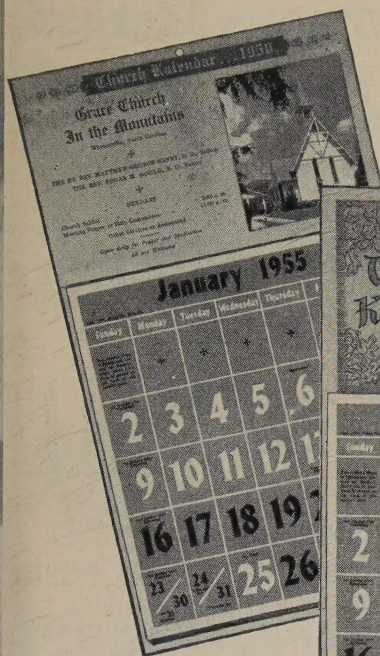


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## LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

### ► CATHOLIC CONGRESS COVERAGE

I am moved to write you at once my appreciation of the article in the Aug. 22 *Churchnews* on the Catholic Congress. The content of the whole article, and its accurate understanding of the spirit behind the Catholic Congress, is admirable. It has meant a lot to me that, among the too prevalent misconceptions of the Congress, you should be able to speak with such accuracy and sympathy.

It has seemed to me that there was too generally an assumption that the Catholic Congress contravened the Anglican Congress which was to follow. Expressions of disapproval which I heard from several prominent churchmen were not well taken. As a matter of fact, there has been a Catholic Congress in England in conjunction with each Lambeth Congress, and no essential conflict seems to have been assumed. The spirit of your article seems to indicate that you have understood this.

(THE VERY REV.) EDWARD S. WHITE  
DEAN, NASHOTAH HOUSE

### ► PROTESTS CHOICE

The action of the Presiding Bishop in setting Honolulu as the site of the 1955 General Convention is of such a shocking nature that it should draw protests from every Christian in our communion.

It was bad enough to cast aside Houston, when the Church could have borne witness to the people of that city and state that all Christians are brothers; but to set an alternate site where only the rich can go is simply perpetuating the economic segregation of which the Episcopal Church has been so guilty in the past. Now we are setting barriers, not according to the color of a man's skin, but according to the length of his pocketbook.

Isn't this a more drastic segregation than the other and isn't it perpetuating the too true remark of some years ago that the P. E. Church was the rich man's Church? Let Bishop Sherrill reconsider.

(THE REV.) JOHN V. MCKENZIE  
WORCESTER, MASS.

### ► REAL SERVICE

Thanks for the photo of a real choir-boy, J. D. Roberts (*ECnews*, Sept. 5). That's what I call a good record, and I lay a small wager that J. D. R. hasn't missed three Sundays in 65 years. Can anyone match this!

(MRS.) E. N. MILLAN  
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### ► A SUGGESTION

A bit late perhaps, but I do want to tell you how much I enjoyed reading "Conservation and the Church" (*ECnews*, May 16), a most timely article and a splendid one.

I have long felt that, as a whole, the Church has been indifferent to all forms of life but the human—almost to the point of callousness.

Perhaps it would not be amiss to have some prayers in our prayer book, along these lines.

(MISS) PHOEBE D. PRESTON  
SILVER SPRING, MD.

### ► "WELL PUT . . ."

I've just been privileged to read an article that a friend had clipped, called "Democracy in the Age of Experts," under the running head *Christian Interpretation of Vital Issues*, written by J. V. Langhead Casserley.

It seemed true, right and well put. . . Thank you very much.

THEODORE MELNECHUK  
BROOKLYN, N. Y.

### ► REASSURED

I am sure that the vast majority of your readers were pleased with your lead article on the Catholic Congress at Chicago, thus being reassured of your policy of reporting all the religious news of interest without bias of churchmanship. I cannot understand why you allowed any doubt to arise in the first place.

LAWRENCE N. CRUMB  
LOS ALTOS, CALIF.

(Ed. Note: The "doubt" was that some people failed to understand the difference between "promote" and "report.")

### ► TAKES ACTION

I was very much interested in your editorial (*ECnews*, May 30) under the heading "Un-Comic Non-books." This is a subject in which I have been concerned for quite some time.

. . . I presented to my Legion post in Pennsauken, N. J., a resolution to be forwarded to the ruling body of Pennsauken Township urging the passage of laws to prohibit the dissemination and sale of these so-called comic books. . .

WILLIAM A. BROWNE  
PHILADELPHIA, PA.

### ► TAKES ISSUE

Regarding the rather uncomplimentary jibe at the Archbishop of Canterbury and the Presiding Bishop by William D. Maine (*ECnews*, June 27), I should like to ask him if he considers the Service of "Benediction of the Blessed Sacrament" on which the American Church Union always insists, as part of 'Apostolic Faith and Practice'?

(THE RT. REV.) G. ASHTON OLDHAM  
NEW YORK, N. Y.

### ► CHRISTIAN PATH: PEACE

I wish to commend the Rev. Leigh R. Urban on his wonderful letter in which he commented on the series of articles, "War, Peace and the Christian Mind," by James Thayer Addison (*ECnews*, Aug. 22). Mr. Urban vigorously opposes Addison's justification of war within the Christian philosophy, calling our modern church the "paramour of Caesar."

(CONTINUED ON NEXT PAGE)

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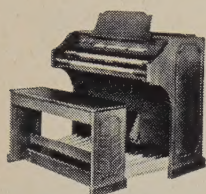
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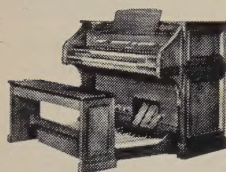
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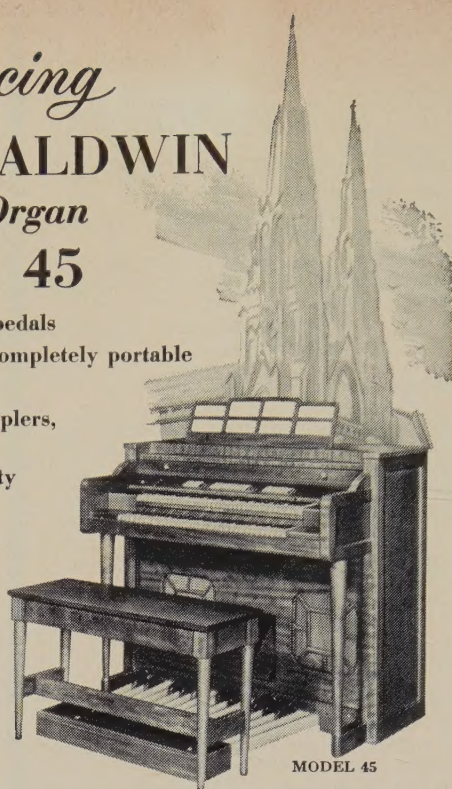
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He has brought out here one of the great objections and stumbling blocks that removed me and gradually kept me away from the Church. Some years back I was healed and joined the Episcopal Church. I knew then that man's war was within himself and the Gospels were a magnificent revelation to me, showing that the true message of Christ was "Peace and good will on earth."

War has caused a split for some time in the mind of western man, who should represent Christian civilization. For the past generation or so this contradiction and inconsistency have become more and more marked because of violent and all encompassing wars and the many rumors of war.

In our avowed militarism we are worse than the Russians, for at least they are violent and aggressive by their very philosophy of world revolution. There is nothing worse than a sick Christian off his true track; he is worse than the pagan who has no such pretensions.

Is not the path of the true Christian today that of peace, to testify against the unChristianity of war? This is the path that Christ and his followers trod, and it brought down upon them the scourges of Caesar and crucifixion!

CALVIN CLAUDEL  
CHALMETTE, LA.

### ► WELL-TAKEN . . .

Your criticism of the closing of Church during the summer is well taken and deserves great applause (*ECnews*, Aug. 22). There is no sense in such foolishness if we believe the Church is the Body of Christ here to dispense God's grace to God's people. It is entirely logical to close the church if we look upon it as a nice club for nice people, for it is hard to feel nice in blazing hot weather.

Church school courses which provide for only 30 to 39 weeks deny the Lord, and foster the idea that we do not need God all the time. That is one reason why in this parish we use Canadian courses: they provide lessons for every Sunday in the year.

Now, down here in Georgia, it gets pretty warm. . . . (A Sunday in August) the temperature was around 100, yet our attendance was about the same as it is during the winter—the Church almost completely filled both at 9:30 and 11:00, and about half full at 7:30, and all church school classes meeting as usual.

(THE REV.) ROY PETTWAY  
ATLANTA, GA.

### ► CHALICE OF ANTIOCH

Would anyone be able to tell me who has custody of the "Chalice of Antioch" and where it is kept?

ELLEN F. BLACKFORD  
TALLADEGA, ALABAMA

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## BACKSTAGE

MISS LISA SERGIO has been appointed associate editor of *Episcopal Churchnews*. To many of our readers Lisa Sergio is no stranger. They will remember an exceptionally well written article entitled "Security in This Atomic Age," which appeared in *ECnews* last November. At that time there were those who recalled that she had gained, a number of years ago, an international reputation as a radio commentator and lecturer, as well as considerable recognition in the field of writing. When her first article appeared in *ECnews*, I touched on some of the high lights of her career . . . a career which would be difficult to match, in or outside of the Church, if one happened to be looking for real drama. For instance: When she was only 17 she headed the only English language newspaper published in Italy. And in the early '30s it was Marconi, the inventor of wireless, who persuaded Lisa Sergio to take up radio broadcasting. Within a year she was doing programs nightly in three languages and became known throughout Europe as the "Golden Voice of Rome." Her broadcasting at-



Miss Lisa Sergio

tracted Mussolini and before long she occupied a high position in his government—at a time when the dictator and Fascism were considered good for the Latin nation. But, Lisa Sergio was among the first to see the danger of totalitarianism — which led to weave warnings into her broadcast to the Italian people — at first cautiously and then more and more in the open — until she was forced to flee to the U.S. Once in this country, it was only a matter of days before she began network broadcasting and then for years was a commentator on international affairs over *The New York Times* station WQXR. More recently she has divided her time between the national lecture platform and the Episcopal Church. This year Miss Sergio is the president of the Woman's Auxiliary in St. James' Church, Woodstock, Vermont. Miss Sergio's bishop once told me that anything she undertakes to do for the Church will be well done.

*Maurice E. Bennett, Jr.*  
PUBLISHER

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# EUROPEAN DIARY

by J. V. LANGMEAD CASSERLEY

## *Ville Franche-sur-Mer —*

There are regions of France where faithful support of the Christian Church and attendance at its services of worship are as solid and complete as anywhere in Europe, but the French Riviera, like the Paris region in the industrial North, is not one of them. Indeed, it is probably true to say that nowhere in the world is the rift between the Church and the working classes so complete and absolute as in France.

Of course, it is true that there has also been a large middle class as well as this working class apostasy. It is very largely true to say that the French Revolution and the republican regimes which have emerged out of it have been and still are middle class affairs. It has been remarked with truth that France is a country which is administered rather than governed. The huge administrative class, of magistrates, prefects, subprefects, and the like, is the true beneficiary of the French Revolution, and its general tone has been, and to some extent still is, anti-clerical and anti-Christian but today there are many signs that the traditional clericalism and infidelity of French official and political life is less strong than it was. One sign of this is the success and influence in French politics since the war of a frankly Christian, almost clerical party, the MRP. But the estrangement and hostility of the French working class, from and to the Church is still as marked as ever and the instinct of all that is most alive and responsible in French Christianity has told it that this spiritual isolation of the working masses from the Church constitutes its greatest and gravest problem.

### *The 'Brightest Jewel'*

Now the French Church at the present day is in fact intensely alive and responsible, realistically aware of the tremendous burdens it has to bear and bracing itself to bear them. The French Catholic Church might indeed be described with little exaggeration as the brightest jewel in the Pope's crown. It is true that its numbers, in proportion to the size of the French population, are small. The proportion of people attending Church in France is perhaps lower than any place in the world except possibly England and Scandinavia. But quality often varies inversely with quantity and the Church of France, like the Church of England, is immeasurably stronger than statistics would suggest. It is because of its readiness to wrestle with its problems and because of the adventurous, experimental evangelistic spirit with which some of its most devoted members are endued that the Church of France became a kind of laboratory in which one of the most interesting of all experiments in new evangelistic techniques has been carried through. I refer, of course, to the priest-workers.

In France there are no clerical privileges of any kind. When war comes, the clergy, even the members

of religious orders, are called up into the forces on exactly the same terms as anyone else. When Hitler conscripted large hordes of young Frenchmen to work in the German factories, young priests and young laymen worked side by side at the bench, both of them equally enslaved. Many of these young priests found that in the French army and in the German factories they achieved a degree of comradeship with and acceptance by French working men such as they had never known before. Thus it came about that many of them returned at the end of the war determined not to let this new more promising relationship with working class life be dissipated away. They worked in the factories and they lived in the tenements of the great cities. They formed groups and cells for instruction and militant Christian action among their working comrades and out of a new kind of mission there began to arise a new kind of Church.

### *Fellow Travellers*

But, as is well-known, earlier this year the Vatican made a move towards bringing the experiment to an end. The French bishops protested strongly and the result was a rather unsatisfactory compromise. The worker priests were allowed to continue their labors but under conditions so stringent and exacting that it was very doubtful if they would be able to continue at all. The world in general got the impression that this attack on the worker priests was primarily due to their tendency to make common cause with the communists. It is undeniable that to some extent this tendency really existed. Very few of the worker priests became outright communists, but quite a number, perhaps a majority of them, could truthfully be described as fellow travellers. The causes of this tendency are understandable but the circumstances are so unfamiliar to the American reader that perhaps I should endeavor to explain them very carefully. It must be remembered that the French working class stands almost entirely on the extreme political left. Its traditions and habits of thought are of a revolutionary character and its natural aspirations are not towards some improvement of the existing social order in which life will be tolerable for the workers, but rather towards the idea of the new social order in which the workers will be the masters and in which life may well be made intolerable for everybody else. America is fortunate in being so free from such deep seated class hatred that the American reader may well be excused for finding it difficult to realize their tremendous reality and importance on the European scene. In such circumstances no man could conceivably gain any kind of hearing or respect from a working class audience unless he were outspokenly left wing in his political sympathies. New evangelists and missionaries, if they are to have the slightest hope of success, are almost always motivated by a deep sympathy with the outlook and aspiration of the people to whom they preach and administer the Gospel. Would it be any use in sending a strong believer in "white superiority" and an enthusiastic upholder of the color bar to run a mission to the Negroes? Obviously not. From this point of view, the worker priests' flirtations with marxism, however deplorable, are at least understandable and perhaps forgivable. Their ruling desire is to be in all things at one with those to whom they minister. It is only because the worker priests love the workers that they

(CONTINUED NEXT PAGE)



(CONTINUED FROM PAGE 7)

are worker priests. Again they know that the marxists have taught the French workers that, in their hackneyed phrase, "religion is the opiate of the people." If the worker priests were to make the mistake of saying in effect, "Become a Christian and drop left-wing politics" they would be playing directly into the hands of the marxists propaganda.

On the other hand, as everybody knows, the Vatican of the Roman Church generally is strongly and rightly anti-communist in its policy. Hence some kind of coalition between Church officialdom and a new kind of mission for the workers was perhaps almost inevitable. On the other hand, it is only fair to say that there were other problems about the priest workers which no form of ecclesiastical authority in any church could conceivably have ignored. I have had opportunities of discussing the question of the priest workers with several knowledgeable people in France and elsewhere. Of course I cannot, without an impossible breach of confidence, quote any of them in support of what I say, but I can summarize the general impression that I got during the course of several interesting conversations.

### *Openly Scornful*

While there were strong political prejudices against the priest workers in many influential circles, the problem of the priest workers was primarily a problem of discipline. They were on the one hand fully accredited ministers of the Church and yet at the same time outside the normal channels of ecclesiastical discipline. Thus some of them understandably and from the human point of view forgivably, had found their burden of loneliness and isolation insupportable and had taken to themselves women who were their wives in everything but name. We can understand this and not feel at all censorious about it but we cannot expect that the Church which stands officially by the strict rule of the celibacy of the clergy could overlook such grave breaches of discipline. Again many of the priest workers were openly scornful of parish churches and parish priests. I have been told that some of them even boasted openly of not having been inside a parish church for years. Now it is one thing to insist that the Church in the modern world cannot confine her ministrations to the parochial system, and that she needs many men working outside the confines of that system. I myself believe that to be true and I know that many people agree with me. But it is quite another thing to pour open ridicule on the parochial system and to be contemptuous of parish priests as a class. It is difficult to see how excesses of this kind could do anything else but arouse hostility and opposition. I feel quite sure that although there were many very bad reasons for desiring to restrict the activities of the priest workers, there were also many good reasons for insisting that they should be subjected to more careful discipline.

One last word. We must also remember that the new decrees apply only to France and only to priest workers who are not members of religious orders.

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By James H. Barnett

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# **Episcopal** **Churchnews**

## THE CHURCH ACROSS THE NATION

### Round-up: World Council

## Influence of Evanston Assembly On Long-Range Unity Weighed

There seemed to be a difference of opinion, among men whose thinking carries weight, as to whether the Second Assembly of the World Council of Churches at Evanston, Ill., added discernible starch to the strings that many hope will bind more closely together the far-flung Christian denominations.

It was the opinion of Presiding Bishop Henry Knox Sherrill of the Episcopal Church (one of the six newly elected W.C.C. presidents) that: "Nothing dramatic is likely to come from this assembly. Our long range goal—total unity—is many years in the future." He felt, however, that the assembly accomplished much, and he is hopeful for the future of Christian cooperation.

Anything that brings the nations together is good, he said, adding: "It is especially important on the level of individual human beings. This opportunity to make friends and to better understand our foreign neighbors is invaluable."

Dr. Ralph W. Lloyd, of Maryville College in Tennessee and moderator of the General Assembly of the Presbyterian Church (U.S.A.), was more optimistic. He felt that much progress has been made since the World Council's first meeting at Amsterdam six years ago: "The World Council has become more mature," he told *ECnews*. "We can share our differences at a deeper level and stand together despite our disagreements."

Hopeful about every issue the Assembly considered at Evanston, because he believes that Jesus Christ is guiding His Church through these difficult days, was the Archbishop of Canterbury, the Most Rev. and Right

Honorable Geoffrey Francis Fisher.

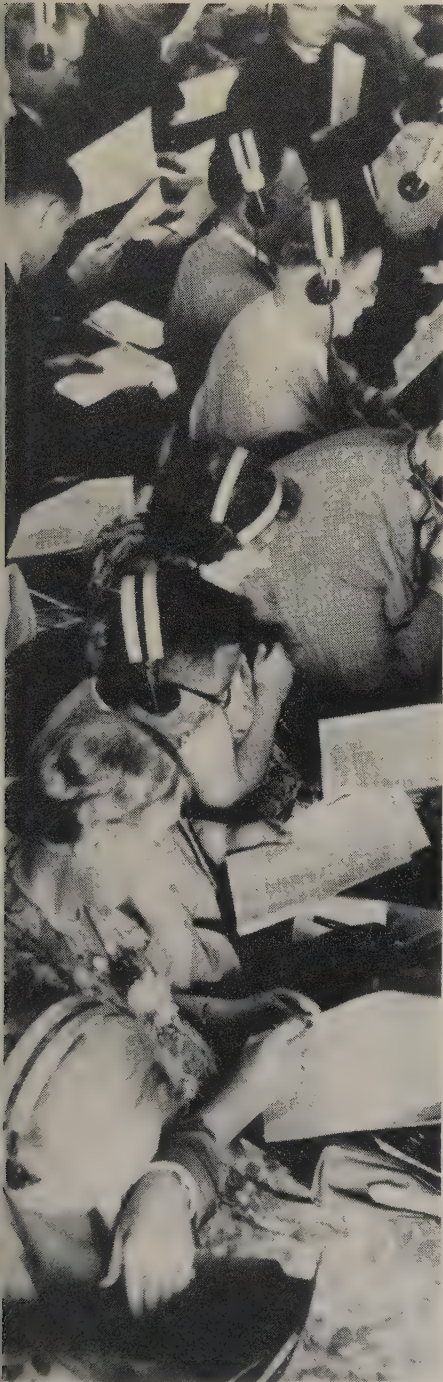
Known throughout the world for his central part in the coronation of Queen Elizabeth II, the Archbishop wanted to speak to the laity of the Church, those who were not theologians, as he said, and want their religion stated in ordinary language. His advice:

"Keep your heads. Go quietly on with your prayers. Seek from God the power to use his gifts to you for others, according to His will. Then will God glorify man."

Then, pointing to the conflict between those who say that Christ is King and those who say that man can save himself, he asserted: "I am not worried about those who cannot decide if our final victory is in this world or in the next. It comes from the other world, of that I am sure. We must go about our Christian business knowing every moment is a moment of crisis, that in every moment God is denied or glorified. That nature of Christian Hope is not in this world but in Jesus Christ, forever."

Before the great gathering of clergy, theologians and laity from all over the world left the environs of Evanston for their homes, they heard a warning from Norway's hero Bishop Eivind Berggrav. Presenting the sermon at the closing service on Aug. 31, he said that churches "cannot hurry the process which shall make us one family of Christian Churches, not by means of resolutions or of declarations."

"Every gardener knows that he must have patience and those working in God's vineyard certainly always need it," Bishop Berggrav continued. "But there is a holy im-



*For delegates—Understanding*



patience such as in the prayer for the Kingdom of God." It was specifically stated by the Norway bishop that Evanston marked a "new start" in the growth and strength of the World Council.

The Message of the Assembly, addressed to "all our fellow Christians and to our fellow men everywhere," proclaimed the churches' unshakable faith in "Jesus Christ as the Hope of the World" and their wholehearted desire to "share that faith with all men."

The Message cited a number of fields in which Christians should apply their faith in action. Especially mentioned were the pressing problems of Christian unity and cooperation, the political divisions of the world, hunger, injustice and racial segregation. But the Message made it plain that more important to the thinking of the Assembly than the solving of particular problems is the basis of Christian Hope itself.

### Go Forward

The Message affirmed that hope in these words: "We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun."

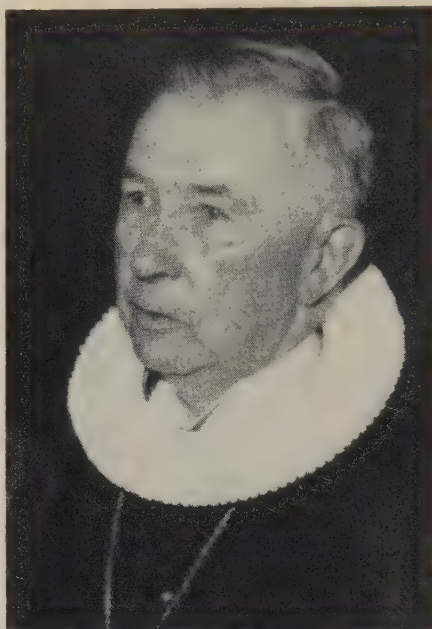
Referring to the resolution that "we intend to stay together," voted at the Amsterdam assembly, the Message declared that "to stay together is not enough. We now enter upon a second stage . . . We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your Church seriously considering its relation to other churches in the light of the Lord's prayer that we may be one?"

Now that the 17-day Assembly was over, delegates could look back upon a period of intensive work and study. They had met in small groups to discuss the theological basis of the Christian's hope, and some of the groups were led by such outstanding men as Charles Malik, Ambassador from Lebanon, and Pastor Niemöller, the great leader of Christian resistance to Adolf Hitler in Germany.

Delegates heard the President of the United States tell them to speak as the prophets of old about the Christian principles of individual and social life. They had considered the Christian answer to racial tensions, to the H-Bomb, to the barriers of political and social systems and iron or bamboo curtains; they had called for an end of segregation in Christian Churches.

Probably more important than any of the public declarations issued was what happened to the people who met in Evanston for the busy 17 days—They crossed the barriers of race and language and social systems, as men from each side of the Iron Curtain listened to each other.

Perhaps the Archbishop of Canterbury hit the nail on the head, as one observer put it, when, talking of the unity of the churches and some of the conflicts between denominations, he



Norway's Bishop Berggrav

pointed out that: Disagreement often springs from the importance which Anglican, Greek Orthodox and Roman Catholic churches place upon tradition. He said that although the Anglican Church valued tradition and "apostolic order," he expressed the hope that this reverence did not tend toward idolatry.

To Anglicans, he said, that tradition had great authority and comfort, "particularly expressed in our regard for the apostolic and historical ministry. It means so much to us, we could never surrender it.

"But," he continued, "other churches value the continuity of their tradition. We do not deny that God has spoken to them. Union means combining the best of each tradition that none shall have to deny anything that is truly from God."

The Assembly, on the practical side, refused to single out the Roman Catholic Church as a violator of religious liberty in Spain and Colombia. Assembly leaders felt that while there may be persecution of Protes-

tant minorities in those countries, the World Council should not fall to the level of name calling and that to shut off from possible membership so large a body as the Roman Church would be wrong. (Although the Roman Church avoided any contact with the World Council, representatives of the Roman Catholic Press covered Assembly meetings.)

On the closing day, the Assembly sang a hymn, which summed up what many at Evanston felt was the sense of the meeting: "In Christ there is no East or West, In Him no South or North, But one great fellowship of Love Throughout the whole wide earth. In Him shall true hearts everywhere their high Communion find; His service is the golden cord close-binding all mankind."

### Faith and Order

As if to provide all-part harmony to the hymn's theme, the report on Faith and Order, accepted near the close of the Assembly, brought an affirmation of "oneness in Christ, in spite of our disunity as churches."

Dealing with an apparent contradiction concerning "oneness" and "division" among Christian, the theologians who prepared the report were staunch on the assertion that member bodies of the World Council not only "intend to stay together," but "beyond that, as the Holy Spirit may guide us, we intend to unite."

The report, divided into three sections, emphasized first that "the undivided Christ is present amongst us, pouring His life into us all, in spite of our divisions."

It proclaimed that churches' present unity is just a "foretaste of the fullness that is to be" and stated that the Church "can work tirelessly and wait patiently and expectantly for the day when God shall sum up all things in Christ."

Its second section attempted to analyze the nature of divisions and questioned "whether we do not sin when we deny the sole lordship of Christ over the Church by claiming the vineyard for our own, by possessing our 'church' for ourselves, by regarding our theology, order, history, nationality, etc., as our own 'valued treasures,' thus involving ourselves more and more in the separation of sin."

The report claimed that churches at times must be ready to give up some of their tradition in uniting with other churches "without com-



plete certainty as to all that will emerge from the step of faith."

The final section of the report asked "how are we to act" in obedience to oneness in Christ. Suggestions included:

"We must listen together in the midst of our disunity to our one Lord speaking to us through Holy Scripture.

"We must consider frankly the influence of social and cultural differences upon the matters of faith and order which cause divisions, and also perceive how the events and developments of current history make disunity a most urgent question.

"We must speak the truth in love with one another and practice that love towards those with whom we disagree.

"We must learn afresh the implications of the one Baptism for our sharing in the one Eucharist. . . .

"We cannot expect God to give us unity unless we prepare ourselves to receive His gift by costly and purifying prayer. To pray together is to be drawn together. . . ."

## Evangelism

Moving on to the second "section" report, delegates heard this emphasis: All that the Church does has evangelistic significance, whether on a personal level, group level or on the plain of society as a whole.

"Evangelism is no specialized or separable or periodic activity," the document asserted, "but is rather a dimension of the total activity of the Church." It stressed that the statement was meant for members of the Churches already aware of their evangelistic responsibility.

Seven "frontiers" or "creative possibilities" for reaching more persons outside the Church were listed, including "renewal" (or spiritual awakening and strengthening) of the "inner" life of the individual and the congregation; "witnessing" laymen and women, who "are missionaries of Christ" in every secular sphere; parish experiments, such as fellowship groups in neighborhoods and in occupational settings, and media of mass communication so that Christianity may "permeate the general consciousness."

Outlined were four demands placed upon those seeking to communicate with the un-Churched: They must engage in an "encounter" with the world, especially in dealing with workers and intellectuals; the Christian message must be directly applied

to the problems which the individual faces in his daily life; the verbal word of evangelism must be accompanied by "words of service and compassion" so that the life of faith may be seen in actual deeds. Bible study is needed to strengthen the individual faith sufficiently to make it contagious.

It was brought out, however, that revival of ancient religious faiths, especially in Asia, and the rise of new ideologies present serious challenges to evangelism.

The report was adopted as written, except for a revision dealing with the issue of teaching religion in public schools.

## Social Questions

Atheistic Communism and totalitarian governments in all their forms were condemned without reservation in the third report to the Assembly, entitled "The Responsible Society."

It warned of the danger of complete state control and was regarded by informed persons as a document friendly to free enterprise. Efforts were made, however, to assure that no statement would be interpreted as identifying the Christian Faith with any social or economic system. Cer-

tain arrangements were recognized as more favorable to the development of human personality than others.

As was reflected in all the reports, Christian hope was the vein in which this document was written.

"Our hope in Christ," the report said, "enables us to know that there are limitations set upon every ideal and achievement, so that we never make an idol out of any social cause, institution, or system . . .

"Our hope in Christ does not offer technical answers or specific solutions which statesmen and experts have not found. But, in the context of Christian Faith we gain new insights into our dilemmas and ways to overcome them . . ."

While the report dealt mainly with large-scale institutions, it emphasized that of none-the-less importance were small groups in the realization of a responsible society. "Human living acquires meaning and depth only in relations with other persons, and since an individual can have direct and close contact only with a limited number of people, the art of social living has to be learned in small groups."

Most fundamental of these is the family and for this reason, the re-

(CONTINUED ON PAGE 14)



*The Archbishop of Canterbury tries out motorcycle of Evanston police*



# Real Test Of Evanston Lies Ahead, As Delegates

By JAMES W. KENNEDY

"TO ALL our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men."

So begins *The Message* from the Second Assembly of the World Council of Churches, Evanston, August 1954.

We started with hope at Evanston and we ended with hope, but hope of a new texture, woven from two main strands—the hope of salvation in Christ only at the end of time and the impact of hope in Christ now upon the present life of the world. While the Assembly never lost sight of the former it was in the area of the here and now on the century's greatest issues that Evanston spoke its strongest word.

Evanston made it quite clear that Christians can never escape into some future time when God will act to end history, but must always live in the present facing the world with faith and poise by the grace of God in Jesus Christ, who is even now with us as Lord and Savior.

Reinhold Niebuhr spoke a most pertinent and sensible word in a paper which he could not be present to read himself, summing up the matter in the subject of it "Our Dependence Is On God." He said: "The business of the Christian Church is to bear witness not to the righteousness of Christians but to the righteousness of God, which judges all men, and to the grace of Christ which saves all who truly repent of their sins." He ended his paper, read to the Assembly by Bishop Dun of Washington, with a reminder that our hope is "strictly derivative from our faith" and that "faith is grounded in the daily experience of the forgiven sinner, in the experiences of redemptive grace which shines as a light into our darkness."

Whatever the accomplishments of Evanston, which no one can enumerate yet, the basis of it all was the delegates themselves in their fellowship, conversation and debate. It was in the freedom of this sense of belonging together after six years of staying together that agreements

within disagreements, even fundamental theological differences, could be discussed with equanimity, evidencing a new maturity in the ecumenical movement, and showing forth a new understanding and faith in each other as Christians, of the same household of faith.

Within the membership of the World Council are 163 churches from 48 countries, ranging all the way from the Old Catholics of Holland to the Quakers of Pennsylvania, coming from widely diverse political, social and theological backgrounds and environments.

Therefore the miracle of such an international gathering, moving with such sureness among the issues before it, was the most newsworthy religious event of our century.

It is true that the excitement of the 140,000 worshippers gathered in and around Soldier Field for the great "Festival of Faith" on the first Sunday, the constant stimulation of fine organ music and wildly ringing bells did provide a special atmosphere for the greatest world gathering of Christians ever held, yet it was the day by day prayerful, thoughtful, patient give and take in small groups and the final action only after meticu-

Dr. Kennedy, former Acting Executive Secretary for National Council's Division of Radio and Television, was chairman of the Broadcasting Subcommittee during the WCC Assembly. Well known for his interpretation of the Ecumenical Movement, he is the author of the popular *Evans-Notebook*, published prior to the Assembly. Dr. Kennedy is rector of Christ Church, Lexington, Ky.

lous scrutiny, that brought forth the main fruits of the Assembly.

Certainly all the crucial problems of the times in the Church or in the world were not solved to any one's complete satisfaction, but answers were given in words which could be applied by men of good will who committed themselves to the task, wherever they live and work.

The main theme, *Christ the Hope of the World*, furnished the background against which the other concerns were highlighted.

Against all false hopes of man is pitted Christ the one sure hope. The final report said "the theme indicated the direction in which we must move: away from ourselves toward Christ, our only hope, away from human desires, doctrines and ideologies towards the Word of God which alone has eternal authority and power, away from the godless self-centeredness of this world toward the Kingdom of Christ."

While the delegates labored through excessive heat and refreshing coolness by turns, the accredited visitors were absorbing a fare more readily understood by the church members back home. Speeches and panels, followed by group discussions, gave the accredited visitors a lively program which prepared them as interpreters at the local level. Some of the most effective words of the assembly were spoken in Cohn Auditorium at these meetings which were also open to all the general visitors who could get in.

And the people back home never before in history had a better chance to listen in and know so much about such a world conference. Radio, Television and the press gave day by day reports which went all over the world.

The real test of Evanston lies ahead, as the participants go back to their countries and churches and grapple at the big job of translating and transferring the content and inspiration of what happened there so that the people everywhere may seriously consider and appropriately act on those matters which God has placed in our hands to handle by His help.

*The Message* sharpened the challenge by a series of questions; effective only if asked and answered by parishes and individuals.

Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one?

Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

Does your church speak and act against such injustice as poverty, hunger and displacement from homes; and make it clear that bread



# nslate' Lore

one is not enough but that sinful  
an must look up and be saved in  
der to find peace and happiness;  
d that spiritual food, to be found  
ly in Christ through penitence, is  
equate to sustain him in hope?

Is your church willing to declare,  
this Assembly has declared, that  
gregation and discrimination are  
ntrary to the will of God and to act  
that declaration?

Do you pray regularly for those  
no suffer unjust discrimination on  
ounds of race, religion, or political  
nviction, and ask God's grace on  
th the persecutors and the perse-  
ted?

Does your congregation live for it-  
lf, or for the world around it and  
yond it?

Does its common life, and does the  
ily work of its members in the  
orld, affirm the Lordship of Christ  
deny it?

Do you forgive one another as  
rist forgave you?

Is your congregation a true family  
God, where every man can find a  
me and know that God loves him  
hout limit?

These questions are sent forth beg-  
ng for answers that will stand up  
the presence of Jesus Christ, and  
at will bear witness to the mean-  
g of Christ for the world today.

*The Message* concludes with these  
ords:

"We are not sufficient for these  
ings. But Christ is sufficient. We  
not know what is coming to us.  
at we know Who is coming. It is He  
o meets us every day and who will  
et us at the end—Jesus Christ our  
rd."

This is only a fragment of the  
ory of Evanston, 1954. Continue to  
in the gaps by further reading in  
e light of Bishop Berggrav's ser-  
on at the closing service of wor-  
ip:

"God did give us no big results to  
proud of. God has good reasons  
t to like our pride about results.  
ut something important has  
anged, there is a new start before  
e, and we know for certain that our  
rowth shall be *up to Him* Who is  
e head, the head also of His Chris-  
n family of churches on earth."

"Therefore we say to you: Rejoice  
hope."



*Throng at Deering Meadow (top) hears President Eisenhower speak during first week of the Assembly. In the center photo, Dr. W. A. Visser 't Hooft, W. C. C. general secretary, leaves church after opening service. Below, typical section meeting scene: This one on "Faith and Order."*





(CONTINUED FROM PAGE 11)

port went on, "the Churches must give strong warning against the widespread disruption of family life . . . more attention should be given to the conditions which cause the forcible separation of families . . . Disintegration here is closely related to disintegration in the larger groups of society."

### International Affairs

Focusing its attention on foreign policy, the Assembly gave solid support to the report on International Affairs and its urgent appeal to the nations of the world to outlaw the hydrogen bomb and the aggressive use of weapons of mass destruction.

The report called on nations to "pledge that they will refrain from the threat or the use of hydrogen, atomic and all other weapons of mass destruction as well as any other means of force against the territorial or political independence of any state."

It suggested, furthermore, that the tests of thermonuclear weapons be conducted only within the territory of the testing country. If such tests are carried on elsewhere, the report demanded, it shall be only by international clearance and agreement.

During its second week, the Assembly heard a protest from Japanese delegates against U. S. tests in the Pacific. The statement and resolution were directed to be sent to all member churches, including those

non-members who are in the Soviet Union. The report also urged turning to the United Nations to assure that such agreements and clearance be obtained.

Underscoring the concern of the Council, the report declared: "We appeal to the governments and the peoples to continue to speak to each other, to avoid rancor and malice, and to look for ways by which fear and suspicion may be removed."

A series of resolutions introduced by this study section also included the Council's conviction that "peace will be seriously endangered" as long as the armament race is in progress. The threat of "all-out nuclear warfare," the report itself stated, "brings with it a new moral challenge" to mankind.

### Intergroup Relations

In a strongly-worded resolution, member Churches were called upon to "renounce all forms of segregation or discrimination and to work for their abolition within their life and within society."

Adopted on recommendation of the Section on Intergroup Relations the day before the Assembly closed, the resolution denounced "any form of segregation based on race, color or ethnic origin" as "contrary to the Gospel" and "incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

Earlier, in a talk on tensions in Africa, Mrs. John Karefa-Smart,

American-born, Negro, called upon the Churches working in Africa to become "the Church," or otherwise, she warned, "Christian effort faces again the possibility of recession and even suppression by a society whose deepest needs remain unmet."

Closing with a plea for church unity in tropical Africa, Mrs. Karefa-Smart called especially for "the reorganization of church life along communal lines and the achievement of unity between the divided and isolated sections of African Christendom."

Taking up the cudgel further under the same general subject, "The Tensions of the World and Our Unity in Christ," Archbishop Michael of the Eastern Orthodox Churches of North and South America declared that: "Only conscientious Christianity and the pure life of Christ can cure the world of every evil vestige of totalitarianism."

Presenting his first public address since being elected earlier as one of the six new World Council presidents, the Archbishop asserted that there is no hope for the improvement of the unfortunate state of the world, unless Council denominations "take the initiative in the effort to foster among men the Christian spirit of love and cooperation."

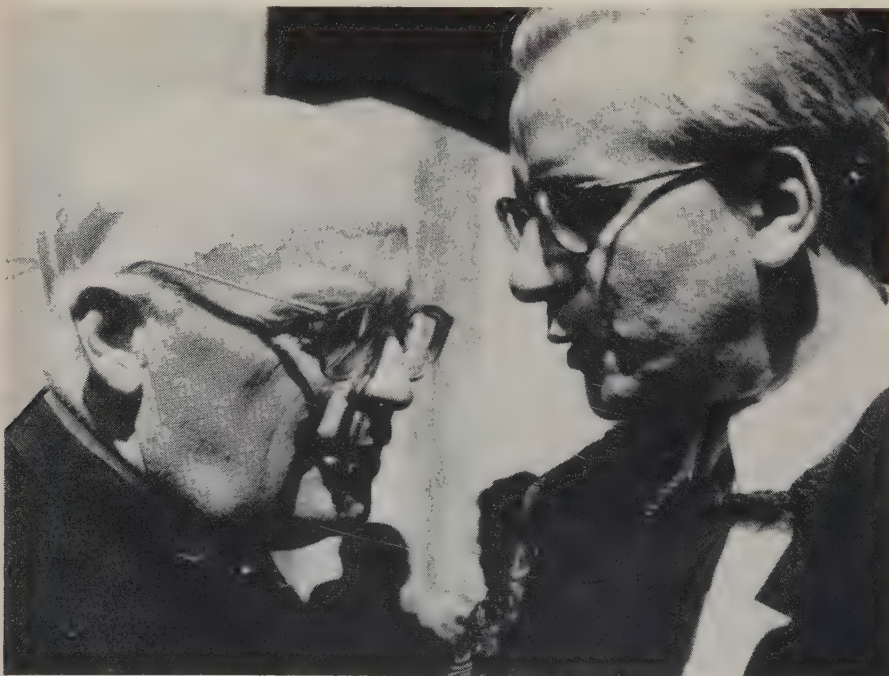
He warned that Christians are faced with a challenge, and that is "the faith the Communists have and nourish in their new-found religion." It is his belief that "Communism is without any doubt whatever the greatest rival to Christianity that has yet been seen upon this earth."

Bishop Berggrav of Norway, also speaking on the "tension" theme, declared that a new word has "entered the language of mankind quite recently, the word 'apartheid,' meaning to keep away from fellowship to avoid the outbreak of tensions."

The former Primate of the Lutheran Church of Norway observed that the most that some churches have been able to achieve is "to tolerate each other in 'co-existence' in an attempt to keep the tensions down."

### The Laity

The "real battles of the faith today are being fought in factories, shops, officers and farms . . ." where the Church exists "in the persons of its laity," stressed the concluding section report to the Assembly, and for that reason the laity must witness more effectively in their vocations.



Germany's Dr. Heinrich Grueber and Hungary's Bishop John Peter confer



This sixth report was commended by the Assembly to member Churches for study, subject to some revision of a chapter dealing with the "Christian Understanding of Work" and a few word changes of a minor nature.

Accepted was an amendment from the floor stressing that "earthly success will not be the highest standard by which Christians judge their daily work, though recompense for daily labor should be adequate for decent maintenance and just reward of the worker and his dependents . . ."

Broken down into three parts, the report called for not some new organization of lay people but new and adventurous efforts to "manifest in word and action the Lordship of Christ over that world which claims so much of their time and energy and labor."

Part two of the report brought out that when "an idol is made out of work," that is when men make it their chief object in living, "they are prevented from coming into right relationships with God and with their fellow men."

The tendency to be "interested in men only as a soul to be saved," without regard for his physical and social needs, tends to ignore the fact that a man's job is "itself a matter in which he may directly serve his Lord."

The final section of the report dealt with a Christian understanding of work in which three aspects of work were distinguished: as a means of a livelihood, as service rendered to society, and as an expression of man's creative ability under God.

In conclusion, the report proposed these ways the "ministry of the laity" can become more effective:

The Church should not encourage over-participation in church activities at the cost of lay witness in the world.

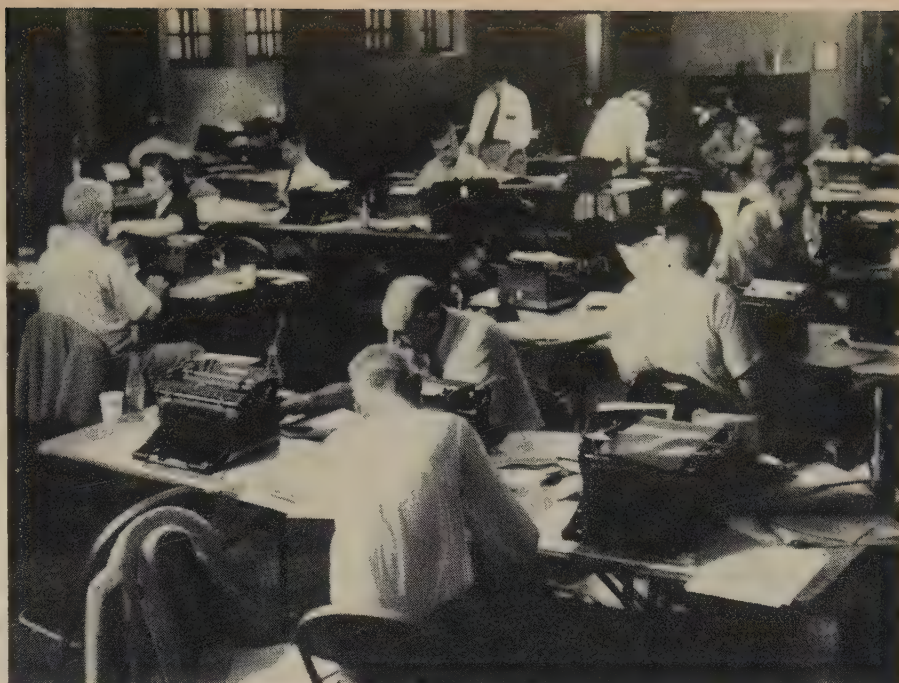
It should "change the atmosphere of an old-fashioned, middle-class culture" which "strikes the newcomer so forcibly in many churches."

It should teach that "the ministry of the laity should mean nothing less than this total commitment of all man's time, deeds and possessions."

### ***In Protest . . .***

A communion service for "all baptized communicants of other Churches" at St. Mark's Church, Evanston, was picketed by three members of the American Church Union.

Despite the demonstration, some



**Assembly News Room:** The meeting received wider press coverage than any other religious meeting in the United States. Seventy pay phones were hooked up for some 500 newsmen from U. S. and foreign newspapers, magazines, etc. Installed were 14 teletype machines.

600 persons of various denominations attended the service, including the Archbishop of Canterbury and Mrs. Fisher; Methodist Bishop Oxnam, and Dr. Visser 't Hooft, WCC general secretary and a minister of the Netherlands Reformed Church.

Presiding Bishop Sherrill was celebrant, assisted by Bishop Gerald Francis Burrill of Chicago, himself an ACU officer; Suffragan Bishop Charles L. Street, and the Rev. H. Ralph Higgins, rector of St. Mark's.

The service was held under the authorization of the House of Bishops which ruled in 1952 that at "responsible ecumenical gatherings" Holy Communion could be opened to "all baptized communicants of other Churches."

The picketers identified themselves as Kenneth Michael Thorpe of Chicago, a maker of educational film strips; Ira Henry Jones of San Francisco, a member of the Church of the Advent there, and Creighton Clarke of Chicago.

Mr. Clarke said their protest was based on the Prayer Book rubric which stipulates that only confirmed members of the Church or those "ready and desirous to be confirmed" should be admitted to Holy Communion. No article of the Prayer Book can be rescinded by the House of Bishops without concurrence of the Church's House of Deputies, he added.

Replying to a question on this point, Bishop Burrill said that "the

only thing that has been done is to overlook a rubric in the Prayer Book for this occasion."

"The House of Bishops felt it was an act of hospitality," he explained, "and the men coming here understood what was involved."

### ***In Closing . . .***

During their last worship service in Evanston's First Methodist Church, the Assembly "congregation" was told that God does not want "ecumeniacs" but faithful followers.

Calling on the Council to have patience in its press on towards unity, Norway's Bishop Eivind Berggrav declared, "Every gardener knows that he must have patience, and those working in God's vineyard certainly always need it." (See other stories)

Forecasting stormy weather for the World Council, he continued: "Days may even be ahead of us when people shall be inclined to feel that the ecumenical movement is getting what we in the Northern World call a frosty night, threatening to kill the faint plant . . ."

But Bishop Berggrav challenged: "Certainly God needs our imagination and our enthusiasm to get us on the move from a stiffened status quo, but sure it can never be our dreams or phantasies which give us growth . . . but only full commitment every new day of God's will, faith, hope and love in and from Jesus Christ."



The Rev. William S. Lea, rector of St. John's Church in Knoxville, Tenn., and sometime newspaper man, who aided coverage of the Second Assembly for ECNews, managed to get this exclusive interview at Evanston with the controversial figure from Czechoslovakia.

**J**OSEF HROMADKA, Dean of the John Hus Theological Faculty at the University of Prague, is either a pawn in the hands of the Communists or one of the great champions of the Faith in the service of Jesus Christ.

While he has often been denounced as a traitor to the Church, he is considered by many to be a spiritual hero who preaches the Gospel in one of the most difficult spots in the world to bear such a witness.

At the World Council of Churches Assembly in Evanston, Ill., he became a symbol of the almost hopeless division of the Christian world into East and West. This man believes that he can be at the same time both a faithful Christian and a loyal member of a communist country. What is the truth about Hromadka? To find out I asked him to have dinner with me and he consented.

I met Dr. Hromadka at the Garrett Biblical Institute and we walked to the Orrington Hotel which is only a few blocks away. In appearance he is rather a striking man, over six feet tall and heavy set, not a handsome man but with the fine and elemental features of his Slavic origin. Dressed in a cream colored sports jacket, he seemed more like a popular professor at Northwestern University, on whose campus the World Council met, than a sinister figure from the communist world.

Hromadka has the keen, alert eyes and the friendly smile of a man who instinctively likes people. Conversation with him was easy from the start. He had just finished a committee meeting on international affairs at which he acted as the interpreter. He told me that he speaks not only his native Czech language and English, but also German and Russian.

In 1946, he said, Czechoslovakia was a derelict country. "There was nothing for us. We could not go back to the past. We realized that we had to go forward to create a new order in which there would be security for our people. We wanted real freedom, freedom from fear and want and exploitation, freedom based upon the dignity of man.

"We had to get rid of the old feudal

order and put a stop to the exploitation of the masses. My problem at that time was, how could I remain a faithful Christian and at the same time be politically progressive. How could I cooperate with those who denied my faith. I made my decision to cooperate because I considered it my Christian duty to help with the social reconstruction of my country."

As Dr. Hromadka talked about freedom I began to realize that the word did not mean the same to him that it means to me. "We in Czechoslovakia cannot afford the luxury of political freedom as you have it here, as precious as such freedom may be," he had said. But as we talked further I began to realize more and more how great has been the struggle of soul through which this man has passed, and in which he still lives. He sees the world through different eyes, but it is the same world. At least I know that he likes pork chops and apple sauce, lots of black coffee, and blueberry pie.

Born in 1889 at Hodslavice in Moravia, the son of a peasant farmer,



*Hromadka (l.) with Czech delegates and Bishop Newbigin of So. India (r.)*

Josef Hromadka worked his way through the universities of Vienna, Heidelberg and Aberdeen. As a young man he was one of the leaders in unifying the churches of his native land. His efforts were successful in 1918 when the Church of the Czech Brethren was formed by uniting members of the Reformed and Lutheran Churches in Bohemia and

## Hromadka

Moravia. Thomas Masaryk, the George Washington of the Republic of Czechoslovakia, became a member of this Church.

Hromadka told me that he, together with many of his fellow-countrymen, was bitterly disappointed when Czechoslovakia was abandoned by her Western allies in 1938, at the time of the Munich agreement. This resulted in Hitler's taking over the following year. Having opposed the Nazis from the start his position now became impossible, and, warned by the Czech police, he fled with his family to Switzerland as the Germans marched into his beloved Czechoslovakia. He came to the United States, and here during the war years taught theology at Princeton's Presbyterian Seminary. Soon after the war's end he returned to Prague and was made Dean of the Theological Faculty. He has held that position ever since.

When the revolution came to Czech

oslovakia, Josef Hromadka was faced with his great decision. He said that both Benes and Masaryk had told him that they appealed to the West in vain for help. Benes had said, "The Russians know what they want and are willing to work for it, if needs be to sacrifice, while the West is uncertain, complacent, and self-satisfied."

What was Hromadka to do when



# Pawn, Champion of Faith?

the Communists took over? At first he said that he joined the Committee of Common Action. He had for a long time been a convinced Socialist.

"I am a man of convictions about the reconstruction of my country," he told me. "My hope, however, is not in the classless society but in the Lord Jesus Christ," he hastened to add. Hromadka later resigned from the Committee of Common Action in order to devote himself completely to the work of the Church. He said that he had never belonged to any political party because, as he put it, "I consider Christ above every party; the Church is not dependent upon any party or any system."

I asked Dr. Hromadka if his Communist friends would listen to him when he talked about religion. "Yes," he replied, "but they will listen only when we make the Gospel relevant to the real world in which people live and die. The Communists want no fairy tales, no superstitions, or idealistic illusions inherited from the past. They will listen, however, when we can show them that Christianity is practical."

"After all," he continued, "'the Word was made flesh.' This is the very heart of our faith. When we talk with Communists we have to give something deeper than anti-Communism. Jesus Christ is a 'Yes', and Eternal 'Yes'." He insisted that when Christians really witness, Communists take notice.

I said, "But Dr. Hromadka, how can you collaborate with those who want to destroy your faith and your church?" His answer was that sometimes we must minister to the Communists, "from someone they must hear the Word of God," and that the Lord has placed him where he is to make such a witness. "The Communists do listen to me and I believe I can influence them," he said (and I did not feel he was boasting), "because they know that I appreciate their highest aspirations for my people and for the social reconstruction of our country. At first they were suspicious of me. They could not believe that my 'progressive' views were sincere. They thought I was an opportunist." But due to the ability of the Communists to destroy the Christian Faith in Czechoslovakia, he replied that "they know quite well that I believe our Lord Jesus Christ will have the final

word about that. It is my conviction that if the Czech Brethren are denied their religion they will die rather than give it up."

What about religious instruction of the young people? Hromadka said that, of course, "the official teaching in the schools is based upon dialectical materialism—but is not your American public school system humanistic? For us the issue is clear. We see what is at stake and are not confused, and in the light of what is taught our children we have to re-examine our faith and deepen it. But religious instruction is permitted in the schools," he continued, "And it is given by teachers appointed by the Church or by the pastors themselves."

Dr. Hromadka explained that there are four parties in Czechoslovakia, not just one, although the Communists have the majority. The President of the National Assembly is, on the other hand, a member of the Slovak Renewal Party.

Hromadka told me of many discussions with Communists. He said that in each case he tries to see the good points in their arguments and then to "show how faith in Jesus Christ" enables him to go deeper into the real human problem. He often asks his Communist friends what there will be to work for when the classless society arrives. "I am more of a realist than they are," he told me, "and therefore I cannot accept the idea of a perfect society here on this earth because man will always be a fallen creature and sin will upset even our best plans."

The Second Coming of Christ is fundamental in Dr. Hromadka's thinking, and may give us some clue to what seem like strange paradoxes. To him the Coming of the Lord means the "ultimate victory of Christ." He is neither a fundamentalist nor a literalist in this belief, but the conception is for him very real and the very basis of all hope. If ever there is a classless society, Hromadka says, men will still need the Christian Hope, and the grace of forgiveness.

"My ultimate hope," he repeated, "is not in any social system, but in Christ alone. My ultimate hope is not of this world. It is at the end of this world. The ultimate victory of Jesus Christ will not be at the end of time



but at the end of history as we know it. By the Grace of our Lord Jesus Christ we may go forward; if we are true to our witness we shall go forward."

Josef Hromadka may be uncertain about the immediate future but concerning the ultimate victory he has no doubt. The City of God will rise out of the ashes of the human race's failure.

He said that he and his fellow-churchmen from Czechoslovakia came to this World Council meeting in the Western World because they believe that this is but one world. He has no illusions about the things which divide the world today. "We have to see, however, behind our divisions the fact that we are men," he said. "Somewhere at the bottom of our humanity we are one. This unity is not of our making, it is of God Who made us all. We came to Evanston to seek this common basis and to look with our Christian brothers from many lands across all the barriers of race and nation to the goal where Jesus Christ will win the ultimate victory."

There comes a time when we have to take or reject a man at his word. I had reached that place in my talk with Dr. Hromadka.

I said good-bye to this man from the other side of the world. My interview was over. "I must be on my way to the meeting of the Assembly," he said, "after all that is why I came to your country, not to defend my own."

I felt that I had been talking to an honest man.

Somewhere Dr. Hromadka is reported to have said: "Christ demands of me that I live among Communists . . . There are, of course, differences between us, for they are Communists and I am a Christian. But I love them as individuals, and I want to represent Christ to them. The Lord came to die for them whether they know it or whether they don't know it. I cannot help these people unless I love them."



# Friendly Atmosphere at Minneapolis Cited

Before leaving the U. S., Anglican leaders who had attended the Congress in Minneapolis graciously used up some of their fleeting travel time to pen for ECnews their impressions of the world-wide conclave:

## Something New

From Bishop Colin Dunlop, Dean of Lincoln, England—"Every delegate will have learned, both with his understanding and with that part of his being which is beyond understanding, something quite new about Anglicanism.

"I was one of those privileged to be a speaker at a General Session. Preparing my paper was an anxious task, occupying many months. On how much common ground could I depend? To what extent was this or that an experience likely to be familiar to a churchman in America or Ceylon as well as to myself? I could only guess and go ahead, hoping that my own observations and my own conclusions would not be too wide of the mark.

"But, when I began to read my speech in full Congress, I realized as soon as I had reached the second page that I was 'en rapport' with the Congress, that I was addressing a world-wide audience which had a genuinely shared experience about many of the problems of worship which beset an ordinary English congregation. This revealed to me the fact that Anglicanism is more than sentiment, but is an approach to the deep mysteries of the Faith with a basis of unity in the spheres of mind, affection and will.

"The other experience on which I look back with gratitude was that of actually worshipping with Anglicans of other lands. To kneel side by side with those of different race and national culture and yet to be saying by heart and from memory the same prayers in the same words was a vivid realization in action of the unity of Anglicanism."

## Show of Catholicity

The Rt. Rev. A. W. Howells, Assistant Bishop of Lagos—"As a West African, travelling over 6000 miles and coming to the States for the first time, the Anglican Congress was so great that it would require pounds of ink and paper to record my full impressions. Briefly, here are some of my thoughts:

"First is the concrete proof and demonstration of the catholicity of

the Anglican Communion. Up until about two years ago, many of our Christians in Nigeria called themselves 'C.M.S.' when asked to what Church they belonged. Since 1951, when we became a Province, they began to think in wider terms; now, when I tell them of the Congress they will be able to realize that they belong to a world-wide Church.

"Secondly, is the oneness of mind that we all had. At first, it appeared as if the dissensions would divide us into Catholics and Evangelicals, but, under the guidance of the Holy Spirit which was evident throughout, we discovered that, after all, we are all Anglicans and that what appears as differences in rite and worship cannot divide us.

"Thirdly, the fellowship was most impressive. It struck me that nobody lost his temper; everybody was naturally nice and kind and friendly. I must place on record the wonderful kindness of the men and women of Minneapolis and St. Paul, who served us in various capacities.

"At the close of the Congress, I felt like the Apostles: It is good for us to be here. Let us build tabernacles. But, in obedience to our Lord we must go down the 'mountain' of Minneapolis to the plain of our dioceses and parishes to work with faith and prayer."

## Hospitality Amazing

The Most Rev. Philip Carrington, Archbishop of Quebec, Metropolitan of the Province of Canada—"The Congress was expected to be good, but it exceeded expectations. The arrangements were perfect, and the hospitality amazing.

"It was a family reunion. We met the near relations of our own provinces or countries, and more distant relations from over the border of across the seas. We spoke the same language. We thought in the same way.

"Some of us who have been wanderers over the face of the earth renewed old friendships of long ago. All made new friendships; all were welded into the family circle. The Anglican Communion will be permanently affected by this Congress.

"Among those who helped to foster this spiritual unity were our Archbishop of Canterbury, and our Presiding Bishop of the U.S.A., and our Stephen Keeler, lord bishop of Min-

nesota, and our lord bishop of Connecticut, Walter Gray, the successor of Samuel Seabury. To these names we may add those of Bishop Carruthers of North Carolina, Bishop Barnes of Olympia, and Canon Barnes with his strange resemblance to Fearless Fosdick.

"May I be forgiven for the touch of frivolity in these sincere acknowledgements; but I have discovered that a misplaced sense of humor is a characteristic of the Anglican family. May I also be forgiven for not mentioning many, many more names, including all our hosts and hostesses in Minneapolis and St. Paul, and indeed the whole State and Diocese of Minnesota."

## A Friendliness

The Rev. James P. Hickinbotham, professor of theology, University College of the Gold Coast—"A friend said to me after the closing Congress service, 'Let's get away quickly, I hate saying goodbye to friends and if we begin there will be no end of it.'

"His remark indicates the chief impression made on me by the Congress, and perhaps one of its most enduring values. We met together as a crowd of strangers, men and women of all races and colors, of varied backgrounds and outlooks. In ten days we had found ourselves to be friends; and it was a friendship which we had discovered as already existing, rather than as something which had to be made. How was this?

"Partly it was due to the immense hospitality and friendliness of our hosts; a hospitality which saw to it that we ate, talked and enjoyed ourselves together as well as praying and working together; a friendliness which broke down our shyness and made us in turn approachable.

"The very size of the Congress' subjects ensured that we saw Anglicanism as a whole; as a world-wide body embracing every and many theological view points; as a body concerned for the redemption of all aspects of human life, individual and domestic, economic and political, racial and international; and this one body we saw carrying into every area of the world and every department of life the same message of Christ's Gospel and the same common life of worship, fellowship, and witness with which each of us was already familiar in his own church and parish."



## Sale of Kitchen Knives Helps Build Parish Hall

Visitors to 13 different western fairs this year are helping to build a badly needed parish hall for St. Luke's Church, Calistoga, Calif., through the purchase of knives and other kitchen cutlery sold by two of the mission's enterprising members.

Mrs. L. S. Mitchell and Mrs. Virginia Harmon, both nearing seventy, are carrying on a remarkable campaign to raise funds for the parish hall of the tiny mission, located in a resort area with few members.

For the past two years the two ladies have traveled the fair circuit with a line of high quality stainless steel ware to raise money for the project. Through this and other efforts of their 18-member Guild, St. Luke's now has some \$7,000 in its building fund for the hall, which will cost an estimated \$13,000.

### "Traveling Saleswomen"

Mrs. Mitchell and Mrs. Harmon took their wares to seven California Fairs last year. In the current season they are touring 13, including the Arizona State Fair at Phoenix in November.

The Guild pays for booth space at the fairs and buys the merchandise at wholesale price. The two "traveling saleswomen" give their time and pay their own travel and living expenses on the road.

Close friends, they have shared

the same home since 1919, following the deaths of their husbands, and had used the Aycock knives, which they now sell for St. Luke's, at home for 14 years before starting to sell them.

Renting a booth at their local fair in Calistoga for six years, they paid off the indebtedness on their church and then decided to raise money for the parish hall by traveling the fair circuit. Prior to retiring a few years ago, the two women operated a large poultry farm and hatchery business.

### Warning by Dr. Lowry

A leading clergyman has warned against what he called the third phase of the Cold War—the "co-existent phase," which means the peaceful living side-by-side of Communist and other nations.

"Co-existence," the Rev. Charles W. Lowry told a Washington, D. C., congregation, "is a Communist term."

Speaking at Church of Our Saviour, Brookland, he explained that in 1919 Lenin said of Russia and non-Communist nations that:

"... One or the other must triumph in the end. And before that end supervenes, a series of frightful collisions between the Soviet Republic and the bourgeois states will be inevitable. That means that if the ruling class, the proletariat, wants to hold sway, it must prove its capacity to do so by its military organizations."

"We are in a new phase of the Cold War," Dr. Lowry declared. The first he described as the "cooperative phase" when our leaders "trusted in the reformation and invincible good will of Communism." The second phase he termed that of "awakening and containment"—beginning soon after Potsdam in 1945.

This phase "may be called the period of American monopoly of the A-bomb, for it was this factor mainly that effected the defeat of Stalinist strategy for the annexation of all Europe and particularly of Germany and her industrial potential..."

The third phase, he stated, is that of "co-existence." What is it?

"... It is explicitly the doctrine that Communist and capitalist and other states alike should avoid and renounce war in the sense of armed international struggle. By implication, peaceful co-existence is the acceptance by capitalist and other non-Communist nations of Communism as a permanent form of society and is the will on their part to live in a peaceable and neighborly way with the Communist nations..."

What does it really mean?

"... (It) means willing cooperation by the free nations with the process of their destruction. It means that non-Communists eschew what Communism defines as imperialistic war, that is, any war waged by capitalistic nations, and accept the active prosecution by the International Communist Party, financed and directed by Moscow and Peiping, of the class war in every free nation..."

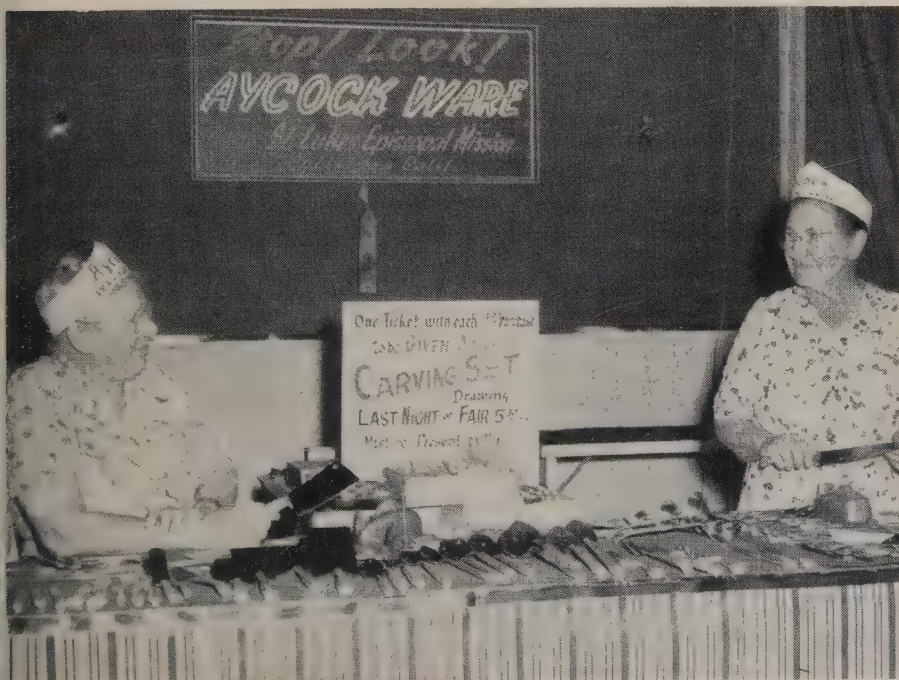
### Understanding and Defeat

Using as his sermon text this saying of Christ, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division," Dr. Lowry stated he is convinced these words are the answer to the "apostles of co-existence."

"Jesus does not will peace at any price," he stated. "He does not counsel unity without regard to spiritual issues. Rather He tells us that there are circumstances under which the will of God is not peace but division, not tranquility but struggle, not safety but sacrifice."

What shall the Church, Christian people and religious people say to this peaceful co-existence proposal?

Dr. Lowry said the Church must stand against preventive war as always, but declared that "preparation for defensive war by reliance upon massive retaliatory capacity as well as in conventional ways must con-



Mrs. Harmon and Mrs. Mitchell display kitchen cutlery they sell





*Holy Cross' Junior Clergymen with junior church director\**

tinue and be worked out on a sound long-term basis . . ."

The Church, he continued, must reject co-existence spiritually and "stand for and work for the defeat and abolition of Communism," but also emphasize her "understanding of nations and individuals that are led sincerely to take up a different position (cited the new orientation of British policy) . . ."

"The weapons which the Church employs must be spiritual, moral and intellectual . . ."

"The Church can never be simply anti-Communist but must stand for a positive, creative alternative to Communism . . . A true ideology and one adapted to supplant Communism . . . must begin with faith in God; it must be grounded in a true vision of human dignity, which is inseparably linked with a nature that is moral; and it must be animated by a vision of the inspiring possibilities for all men of the wonders of this new age brought in under God by modern science and technology."

The Church can't "generate directly such an ideology," he concluded, but it "can and must inspire her children who are called to this unique vocation to use their best gifts of mind, heart and will to develop and then carry into the appalling vacuum of the present ideas that have the power and vitality and depth and immediate relevance to speak to the seeking peoples of the planet."

Dr. Lowry is chairman of the new Foundation for Religious Action in

Washington, D. C., which he helped establish with the Rev. Edward R. Elson, Pastor of Washington's National Presbyterian Church, who is co-chairman. Dr. Lowry resigned rectorship of All Saints Church, Chevy Chase, Md., to devote his time to lecturing and writing on the philosophy and psychology of Communism.

### ***New Articles for Children***

Mrs. Jane Shaffer of Tryon, N. C., has offered editors of diocesan publications a series of 12 articles written particularly for young people.

Her series deals with what she calls "asides of the Church, which, while not necessarily vital to worship, may add to a child's understanding of the over-all picture of the Church."

Written at a child's level and presented to him each month in the diocesan magazine, these facts will appeal to the children of the Church, the author believes.

"The average Church school teacher does not have time to give such interesting facts as the different kinds of bishops, their jobs, their seniority; the origin of the canticles—and why we sing the Gloria Patri after some and not others; the place of the deacon in the Church and his functions; why the sixth Commandment is different in the Prayer Book," Mrs. Shaffer pointed out.

The Rt. Rev. M. George Henry, bishop of Western North Carolina,

\*Henry Kirchheiner, III, Dudley Cawthon, II, Mrs. F. W. McCall, David Ripple and Curtis Mosso.

has endorsed the project. He commented:

"The effort of Mrs. Jane Shaffer to enrich the Church life of young children has my sincere endorsement. As mother, teacher and active churchwoman, she is well qualified to present for the whole Church what she has presented in the Church of the Holy Cross in Tryon, N. C."

### ***For Headaches***

The world today has often been referred to as the "aspirin age," the subject of many books, articles, much conversation and not a few jokes.

Now a church has come up with a rather unique answer to the "constant turmoil and almost daily headache" situation of this age.

The promotion committee of Trinity Church, St. Charles, Mo., purchased a "goodly supply" of "aspirin pencils" and distributed them liberally.

One end of the pencil is for writing, the other is a plastic tube filled with aspirin tablets, held in the tube by an eraser.

The legend printed on the tube reads: "Get rid of your headaches. Trinity Episcopal Church, Benton and Clark Streets, St. Charles, Mo." The Rev. Roy J. Schaffer is vicar.

The pencil has been well received and has aroused considerable favorable comment, reports the Diocese of Missouri Department of Promotion.

### ***Miami's Junior Church***

Holy Cross Church, Miami, Fla., is providing its children with invaluable experience by giving them the responsibility of running their own church.

The junior church, composed of children between the ages of six and 12 and directed by Mrs. W. F. McCall, was started last March. It has its own vestry, choir, lay readers and ushers, and holds services at 11 o'clock each Sunday.

One of the requirements for membership in the church is that each member must attend Church school prior to the service.

"The junior church really fills a great need in the parish," declared the Rev. Frank L. Titus, rector.

It fills the gap between the primary stage and the time children start attending adult services. The church belongs to the children, and adults, other than those associated with its work, do not attend the services.



## Germans Like Americans, Declares Bishop Demmel

A distinguished German Prelate of the Old Catholic Church emphasized the unity of faith existing between his Communion and the Episcopal Church when he preached in St. Paul's Cathedral, Buffalo.

The Rt. Rev. Johannes Joseph Demmel, Bishop of Germany, preached in his native tongue and the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York and Chairman of the Joint Committee of the National Council on Ecumenical Relations, translated the sermon into English. Bishop Demmel told the congregation:

"The American Episcopal Church, the Anglican Churches and the Old Catholic Church are united in one faith . . . we believe in God's word, in His Holy Scripture, in His Ten Commandments, in our common daily prayer, in the one only Holy Catholic and Apostolic Church, in the order of the ancient Church of the first centuries with its apostolic succession which is visible in the bishops of our churches and in our common creed, which we say every Sunday in our own languages . . ."

### Communion Similarity

In an interview with an *ECnews* correspondent, Bishop Demmel amplified the remarks made in his sermon by saying that there is a close similarity in the Holy Communion Service of the Old Catholic Church and the Episcopal Church.

"Because of this," he said, "I have felt perfectly at home with the Holy Communion service in America. The Liturgy is also the same in Holland, Yugoslavia, Switzerland, Poland, Austria and Germany except that it is said in the language of the people."

When asked about his contact with the part of his diocese behind the "Iron Curtain," he said, "I am able to go into the Eastern Zone and officiate at services and the young people are permitted to come to the Western Zone to attend our retreat houses. The greatest growth of the Church is occurring in the Western Zone. Nearly seventy percent of our communicants attend church each Sunday. This is the highest proportion in my memory."

How could the German people forget so quickly the bitterness caused by bombing during the war? Bishop Demmel declared:

"It was not our war but a war thrust upon us by the Nazi Party . . .

We believed the bombs were dropped against a terrible system of government, rather than against us as individuals . . ."

He refuted the much repeated statement that the German people would like to have our troops leave their country when he said, "We look upon your military forces not as an occupation army but as a defense force."

He also noted that many close



Bishop Demmel and Bishop Scaife

friendships had been made between our military personnel and the German people. "I have had the privilege and pleasure of confirming many of your men who have been presented to me by American chaplains."

### Teamwork in Pennsylvania

If they have not yet become so, the Rev. and Mrs. James G. Ludwig are destined to become one of the most widely known husband-wife teams in the Pennsylvania diocese.

Both in recent years gave up other professions for fulltime church work.

At 44, and a priest less than two years, "Jim" Ludwig was chosen by Bishop Oliver Hart as the fulltime resident director of the new Diocesan Conference Center (*ECnews*, Sept. 19).

He brings to the key post a successful past both in business and in his own parish.

He was graduated in 1927 from Philadelphia's Central High School (the only one in the U. S. to award the A.B. degree), and there his formal education ended.

Until 1952 he was in architecture, drawing his way up from apprentice-

ship to his own office. By the end of the war, he had become a specialist to meet the great demand for large residential apartments.

Employing a staff of 30 draftsmen, Ludwig designed a half-dozen of the largest apartments in the Philadelphia area, in addition to handling other lucrative contracts. Of his transition, he has said: "I guess I got into the ministry to get out of zoning troubles"; this in reference to apartment plans for restricted suburban areas.

His life as a busy, devoted layman shows this remark to be quite factitious. Confirmed at St. George's, Ardmore, when 22 years old, he served as YPF president and 10 years as church school superintendent. Moving to Holy Trinity, West Chester, he took charge of its school and built it up to 340 members. He served on the vestry and as a lay reader, and the hold of the Church grew upon him. He studied privately for the priesthood, as he did for the architect's profession, and was ordained Dec. 24, 1952.

His wife, Martha, gave up public school teaching several years ago to devote full time to church work. She is director of religious education at St. Martin's, Radnor, and fills the very demanding volunteer role of vice president in charge of education for the diocesan Woman's Auxiliary. In this, she is constantly on call as a speaker.

### First Reunion

Three years ago, members of the graduating class at the Virginia Theological Seminary left the confines of the Alexandria school for points around the compass, as do other seminarians going out into their dedicated fields.

Just a short while ago they got together again, this time for their first reunion, at Shrine Mont, the Episcopal conference center at Orkney Springs, Va., where anecdotes like this were reported: Three of the group, coming from the Anglican Congress in Minneapolis, said they had not heard Episcopalians sing like they did at the Congress since their seminary days.

The Reunion Committee consisted of the Rev. Howard Surface, the Rev. Stephens Gulbrandsen and the Rev. C. Wesley Shike, chairman. Elected to the 1957 committee were the Rev. L. Roper Shamhart, the Rev. Herbert Tucker and the Rev. Alden Beese, chairman.



## INTRODUCTORY COMMENTS

Occasionally our editors write editorials and discuss them for weeks before they are finally sent to the printer and scheduled for publication. The editorial which follows is an example. It was written about mid-May, discussed at two meetings of our Editorial Board, rewritten several times and finally unanimously approved, as are all editorials in *Episcopal Churchnews*, except those which infrequently appear over the signa-

ture of an individual editor. In late June the editorial was scheduled for our first issue in October.

Since this particular editorial emerged as the consensus of our editors the Anglican Congress has met in Minneapolis and the World Council Assembly has met in Evanston. Out of these two world meetings came statements concerning the Christian attitude to the whole problem of racial relations. It is interesting to note the similarity between those two statements and our own editorial on the subject. For instance, the Anglican Congress declared in its statement: "We urge

## Segregation—Denial of Christianity

SEGREGATION in the Churches must go! It must go, even if various Christian Churches in the United States of America mimic the South African Dutch Reformed Churches' futile effort to offer theological justification for it. It must go, not because the United States Supreme Court has declared segregation unconstitutional in the public schools and certain other areas; it is generally conceded that the Supreme Court has no constitutional power to require its elimination within the Churches. Segregation must go because it is a glaring denial of Christianity.

Those who attempt to justify segregation by Holy Scripture cannot avoid doing violence to the Bible as a whole. If they base their argument on the story of Noah's Ark ("They and every beast *after his kind*. . .") or that of the Tower of Babel ("*The Lord scattered them. . .*") or some other passage which seems to offer the segregationists support, the point of the whole books of Ruth and Jonah must be ignored. It then becomes especially important to ignore St. Paul's assertions about the unity of man in Christ. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus*

must be taken with something less than full seriousness by those who seek Biblical justification for segregation.

Every effort to put segregation in Christian dress must come to grief on the hard facts of Christian doctrine. Segregation of Christians by other Christians is a manifest denial of Christian love. It has been tolerated by Negro Christians only because they anticipated greater denials of Christian love without it. It cannot be reconciled with what Christian theology calls the cardinal virtue—charity. It has proven effective as a surgical technique which cut the nerve of brotherly love and kept it severed—not as a device which enabled Christian brethren to love one another the more. It made many numb to the larger demands of Christian faith by encouraging a kind of racial parochialism.

When men draw a circle around the few to whom they agree to be loving, they do it in response to some alien, non-Christian urge. Simultaneously, they narrow Christianity to a broad range and introduce alien ideas into the faith. No matter how cleverly it is tried there is no escape from the fact that segregated Churches involve segregated virtues for which there is no New Testament justification. Christ's words about Christian love



members of the Church to continue to witness courageously and wisely against all forms of discrimination, to work in each land for justice in social relations, and to teach the full implications of our faith with regard to race. Those living in multi-racial areas must put Christian principles into practice by improving social relations between people of different color. In the work of the Church we should welcome people of any race in any service conducted by a priest or layman of any ethnic origin, and bring them into the full fellowship of the congregation and its organizations." The Evanston assembly called upon

Churches to "renounce all forms of segregation or discrimination and to work for their abolition within their life and society." A strong resolution further denounced "any form of segregation based on race, color or ethnic origin" as "contrary to the Gospel" and "incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

The editorial written by our editors appears below.

#### **THE PUBLISHER**

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deny it even the possibility of segregation, and there is no space in the Body of Christ for a doctrine of "separate but equal." Thou shalt love thy neighbor as thyself is not limited by color, race, nationality, or creed; "neighbor" is the New Testament equivalent "anybody."

Loving action towards anyone and everyone we meet is Christ's command; avoiding someone because we might not or do not love them clearly lacks Christian justification. But when this is done to brethren who have the same Lord, the effect is even worse. It certainly is no preparation for heaven, where segregation cannot exist. But it is excellent preparation for the life in hell, where segregation may be looked for in a far more systematic form than it ever has appeared on earth.

Segregation stabs at the heart of Christianity by denying that the Church is catholic. The primary meaning of this much-abused word is "universal," so to say that the Church is catholic is to say that it is for all men of every color and nation and time. This, segregation denies. It asserts that Christian baptism, by means of which one becomes a member of the Church which is catholic, is of less importance than is pig-

mentation of skin; that an unregenerate or even a degenerate white man has more in common with a Christian white man than has a Christian Negro; that the Christian faith and ethic must be subordinated to heartless and faith-denying doctrines about race. Segregation has the effect of saying that Jesus Christ died primarily for some, and only incidentally for others.

Christ's effort to found a fellowship of faithful people of every kindred and tongue must not be defeated by the prejudice and discrimination which among other things He suffered to destroy. It is the nature of His Church to be inclusive, not exclusive; so segregation in the Churches must go.

Although many professing Christians are willing to pay dearly to perpetuate their prejudices, no true Christian can afford the cost of segregation. This cost is much higher than mere separation of brethren from one another. The ultimate, infinitely greater price of segregation is the separation of oneself from the Lord of the segregated. Let Christian segregationists ponder this word of the Lord Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



On school segregation ruling . . . the value of the Christian spokesman in the South is of a special kind, representing a minority urging calm, order

# THE COURT AND THE CHURCH

By HODDING CARTER

THERE is no need in this story to identify the Southern community, or my friend who is a minister there, or the denomination of the congregation he serves. Minister, community and church could be my own, but it so happens they are not.

About the time of the Supreme Court's decision against segregation in the schools, this minister and two of his laymen were delegates to the annual convocation of his church, which is a Southern one.

He did not expect what happened there to happen; but whether moved by some inner compulsions or by the dynamism of certain of their leaders or by the awareness of the weakness today of any church of state anchored to traditions of racial supremacies, the delegates endorsed the Court's decision by a one-sided vote. My friend voted with the majority. So did one of his laymen. The other did not vote either way.

To use an unchurchly phrase, the roof fell in when they returned home. My friend expected an unfavorable reaction, and so he was not unduly disturbed even when a group of his members who were also economically and politically powerful in the community, gave the newspapers a joint statement to the effect that their pastor's and delegate's action did not reflect the sentiment of the church

and that the "traditions of the South" must be preserved no matter what the Supreme Court or church conventions thought about them.

My friend was also prepared for the majority to try to reprimand or discipline him in some way. It did not, and this heartened him. But he was shocked by the comment of one of his critics.

What this man said to the minister was unoriginal. I had first heard the same remark many years before. But my friend, whose life had possibly been more sheltered, had not, and the casual sacrilege grieved him.

"I don't mind the nigger being my brother in Church," the angered church member had said. "But I sure don't want him for my brother-in-law."

My friend and I talked about this crudity for some time. We agreed that it was, in essence, a rough-tongued statement of one of the ageless conflicts between spiritual goals and earthly fears. It does no good, we agreed, to say simply that such fears are unreasoning. Most fears are. For a long time one of the South's deepest-rooted folk beliefs has held that only the most rigid segregation, under penalty of law, can and does prevent widespread racial amalgamation.

I share my fellow-Southerner's an-

tipathy to miscegenation as a solution to social or racial ills, but I do not believe that the kind of equality granted in the Court's several recent decisions will hasten or encourage such intermixture.

Historically, there has been far more absorption of one people by another under conquerer and conquered, master and slave, superior and inferior relationships than when they meet as equal citizens in a free society, each with a middle-class self-respect, which is what the emancipated Negro is developing.

But that is simply my own belief, and the statement of it can do no more to allay the old fears than has the Court's reversal of past pronouncements on segregation. Instead, the decision—especially in the deep Southern states where the ratio of Negro to white is highest—has had exactly the opposite effect, as evidenced by the announced determination of political leaders in Georgia, South Carolina, Alabama and Mississippi to thwart the Court's purpose by whatever means are necessary, including the threatened abolition of the public school systems.

Where does this leave such churchmen as my friend, and such church groups as his, which have given their Christian endorsement of the mo-

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# 'Waterfront' Message

By WILLIAM MILLER

ONE OF the familiar figures on the screen is the manly priest, who, though normally gentle, can use his fists if he has to. You have seen him: the lovable priest, who finally has to turn his collar around and wallop the villain a good one, thus demonstrating to all that he is a Real Man; the handsome young divine, who surprises everyone by playing a whale of a game of football or baseball; the representative of the world of the spirit who, nevertheless, in the climactic moment when he has to use it, shows that he has a strong right arm.

The priest in "On the Waterfront" is rather like this. He doesn't do much of the fighting himself, but his message (and that of the picture) often seems to reflect the same theme: religion must justify itself in the only terms we really understand: physical prowess and masculine virtue.

The picture is not at all in the "Boys' Town" and "Going My Way" tradition; where they were arch, this film is tough. The priest, played well by Karl Malden, whips out a crumpled cigarette after a particularly trying bit of pastoral counseling; he sweeps up to the bar and says, "Give me a beer" after a rough house in the tavern; and he is pelted with eggs and beer cans during a dramatic speech. The soft sentimentality of Hollywood's treatment of religion is gone from this film; but maybe a hard sentimentality remains.

"On the Waterfront" has been widely regarded as the top American movie of the year. It is indeed an important film, and I recommend that you see it. It was written by novelist Budd Schulberg from the newspaper articles about the situation on the waterfront, and it was filmed in a real

## HIGHLY RECOMMENDED

The *Holy and the Ivy*, a British film of acute moral sensitivity, about a pastor and his family, with Ralph Richardson.

*Julius Caesar*, the MGM version of Shakespeare, faithfully and excellently done.

**GOOD FOR THE WHOLE FAMILY**  
Man with a Million, in which the comic exaggeration in the supporting roles helps to make a diverting comedy.

Lilli, the most delightful film of last year is just coming 'round in some places, and still showing in others.

waterfront setting in Hoboken. Elia Kazan directed it, Marlon Brando gives an outstanding performance in the starring role, Leonard Bernstein composed the music. It is a serious film on a serious subject, put together by some of our most outstanding artists; the acting and cinema effects are excellent; the purpose of the film is high and morally earnest. And yet, the message of the priest and the picture isn't quite right.

Part of it is fine. The priest and the picture teach that the church and Christianity are directly related to

can remember in the movies.

But then, what does that relationship turn out to be? It almost seems to mean that we lick the Bad Guys by being tougher than they are. The priest does persuade Marlon Brando to fight them not with guns, but by talking to the Crime Commission. He convinces him that truth and social responsibility have a claim greater than the tribal waterfront code of silence. But the focus of attention, even during the priest's speech on the Crucifixion, is not on social responsibility, justice, and the complexity of



*Terry follows priest into the park in an attempt to blurt out the truth*

the affairs of day-to-day life, like that on the waterfront. The priest learns at the start that he should become involved in the fight with the corrupt unions in his waterfront parish. He is contrasted briefly and favorably to another priest who wants to have nothing to do with the whole affair. In a long, jumbled, and somewhat embarrassing speech the priest says that the Crucifixion is repeated in each killing of a man on the waterfront, and that Christ is with them in their "shaping up" each morning. The expression is dubious and awkward, and the scene overly dramatic, but the point is clear and good. The picture makes the strongest explicit argument for the relation of Christian faith to concrete social life that one

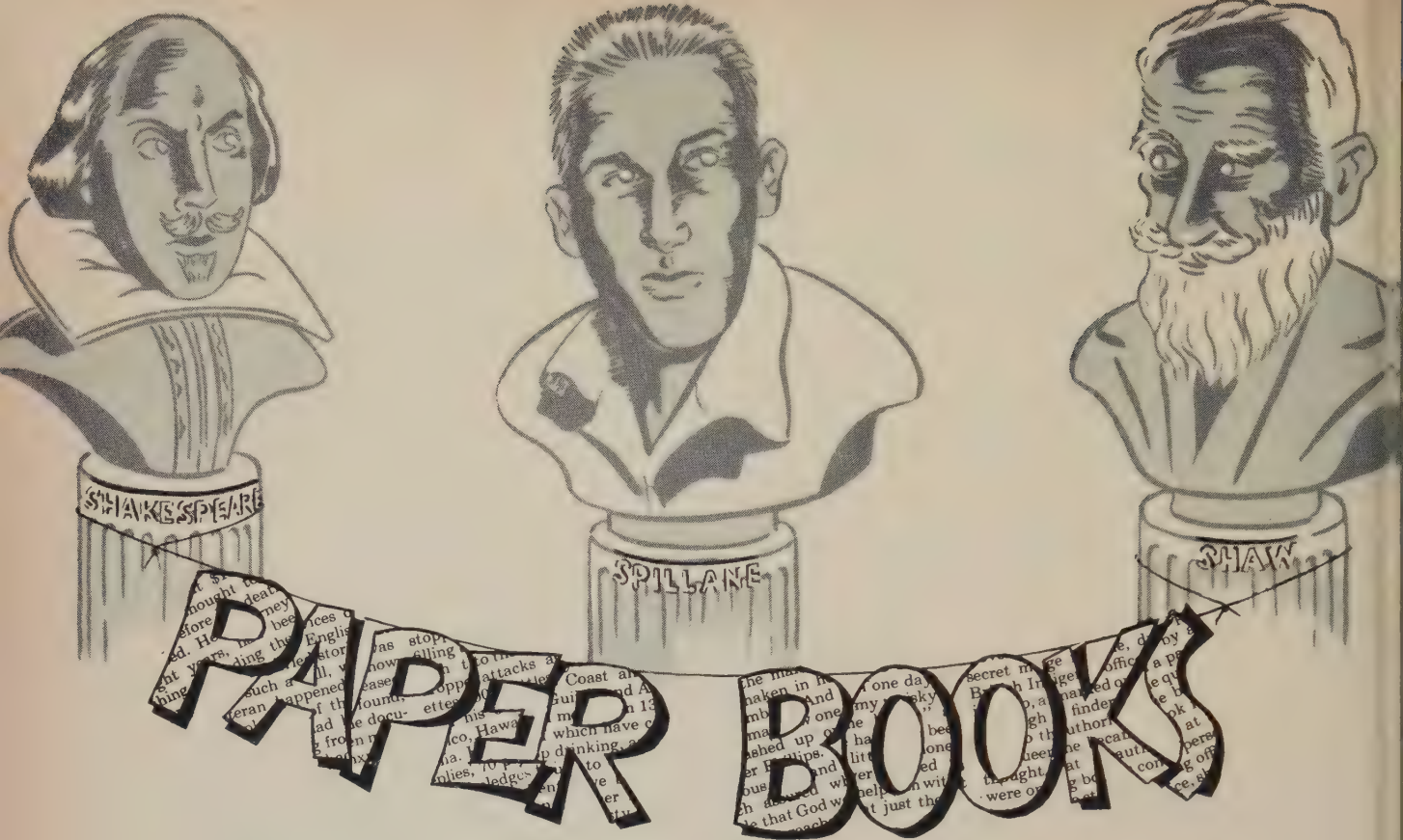
guilt for the mess on the waterfront, but on the villain whom we're going to get back at. And we do get back at him, not just by talking to the Crime Commission, but by licking him and throwing him bleeding into the drink, and the audience cheers.

Where is the involvement of ship-owners, and political figures, and the national union? Where, for that matter, is the involvement of the public, such as that represented in the movie audience?

We learn a little bit about the corruption on the waterfront in this picture. We learn a lot more solidly the lesson which even priests seem to teach in the movies, that the good guy is by definition the toughest and the one who wins.

END





By EDMUND FULLER

There are good and bad, but . . . never has so much of the best literature been made so widely available at such low prices

**T**HE economist Gresham had a very depressing theory that bad money would drive out good. In my blissful ignorance of formal economics I'm not prepared to argue the point. But I do know that Gresham's law often is applied by analogy to value fields in which it is, to say the least, dubious.

I have heard it brought up in relation to the burgeoning within the last few years of the cheap, paper book market. Anyone with his eyes open has seen that there is an awful lot of junk on the book racks in drug-stores, railroad stations, small stationery stores and the like. The Gresham's law question takes the form: With so many cheap books available, will not the bad books drive out the good?

Flatly, I do not think so. Nor do I think that the good books will drive out the bad. There have always been both—there will continue to be both. Christian theology sees good and bad coexistent in the human being and expects it to continue so. It should, therefore, be prepared to see good

and bad coexistent in his literary output and expect to see it continue so.

I view the advent of the mass-produced paper book as an enormous boon to literature and reading. I believe more books are being bought, circulated and read than ever before. This also means that more *good* books are being bought, circulated and read than ever before. It may mean the same thing with regard to worthless books (a generally better term than "bad"), but I shall advance reasons why this may be less so than it might seem, and also why it may be less important than it might seem.

You must bear in mind that in one form or another, cheap junk always has been available, whether bound in any sort of book format or not. That is not true of quality literature. Never has so much of the best, fiction and non-fiction, classical and contemporary, been so widely available at such low prices as since the advent of the paper books.

The first few years of the expand-

ing paper book business saw a terrific volume of turnover, new manufacturing and distributing techniques, the entrance of probably too many new firms in the field, and various experiments at initial paper publication, or simultaneous hard bound publication. At this writing, there is a slump in the field, with alarmed discussions in some quarters as to whether this type of publishing has reached its ceiling, or whether this is a temporary set-back and the best is yet to come.

I'm not equipped to make guesses about this subject. Quite possibly there has been too hasty an expansion, with the high-pressure distribution shoving itself too ambitiously into new areas. Also the long-range adjustment of hard-bound publishing to paper publishing may take quite a while to resolve itself. For all these factors, I would feel that there is a great future in paper books. Thus, for those reading this article with reservations, I would like to discuss my reasons for believing in the mer-

(CONTINUED ON PAGE 33)



# For N. L. Chief—A Code

By RED BARBER

**N**OW and then you read about a football coach making a name for himself in the grid world without ever having had any playing experience. The same holds true in other sports.

Warren C. Giles, president of the National Baseball League, a man who has spent the majority of his years as an executive with baseball organizations, doesn't quite come into that category, but there's an unusual twist concerning his diamond relationship—he's never umpired a game!

It is unusual, at that, for Giles has one of the most successful backgrounds in baseball management. He told me about his lack of behind-the-plate experience after a service of Evensong early in August at Christ Episcopal Church in Cooperstown, New York, when he read the Scripture lessons and I preached the sermon. Warren's a sincere Churchman.

## Played Football, Basketball

"Unusual as it may seem," he said as we talked in that New York town of baseball's shrine, "I played football and basketball at school, but not baseball. I have also done a great deal of officiating in both football and bas-

ketball in the Missouri Valley Conference and the Big Ten. I never umpired a baseball game, yet, since leaving the Army, I have spent my entire life as a baseball executive."

For the record, Warren Crandall Giles was born in 1896 in Tiskilwa, Ill., moving to Moline, Ill., with his parents four years later. He attended Staunton Military Academy and Jubilee College, and had enrolled at Washington and Lee University, but left to enlist in the U. S. Army in the first world war. He attained the rank of first lieutenant and served overseas, in combat, in command of a mortar platoon. A member of the American Legion, he holds a life membership in the Disabled American Veterans organization.

After the war, in his first year in professional baseball, he became head of the Moline Club of the Three Eye League in 1920. The next year his team won the league pennant. Two years later he went to St. Joseph, Mo., where he bought part interest in a club.

Warren transferred to Syracuse of the International League in 1925. Then, when that city's franchise was

shifted to Rochester in the same league after the 1927 season, he went there as president and remained in the position until 1936. At Rochester, his teams won four straight pennants, 1928-29-30-31.

## Off to Cincinnati

It was in 1936 that, with the passing of president Charles Knapp, Giles was elected president of the International League, despite the fact that he was head of the Rochester club and his team was in the midst of the flag fight.

Later the same year, he was asked to stay on as league president, but refused, and in September he accepted an offer made by Powel Crosley, Jr., to become vice-president and general manager of the Cincinnati Reds in the National League. Under his direction, the Reds won the senior league pennant in 1939 and were world champs in 1940. He was elected Cincinnati president in 1948.

Generally recognized as the leading authority on baseball law in the game today, Giles was unanimously elected president of the National League in October of 1951. A widower, he has one son, William Yale Giles, who is twenty and a junior at Denison University.

## Supervising Authority

For about 15 years Giles has been a member of the Church of the Redeemer in Cincinnati, where the Rev. Henry W. Sherrill, son of Presiding Bishop Henry Knox Sherrill, is the rector. ("We call young Sherrill 'Bish'," Warren quipped.) During his earlier days, Bill Giles was an acolyte at the Church of the Redeemer, and since going to Denison has attended St. Luke's there in Granville, Ohio.

With World Series time just about on us, it is fitting that a man of Giles' stature in the sports realm should have this profound message for youth:

"It is my belief," he asserts, "that athletics leave a very strong and enduring mark on those who participate in them, because they teach one to bear not only his own burden, but the burdens of others as well. Then, too, games are played according to a code, rules and regulations and under a supervising authority, just as we in our everyday life are under one Supreme Authority."

END

Giles (l.), with Cooperstown rector, Rev. W. A. Henricks, and Red Barber







# Guardian of Berlin

... Bishop Dibelius

By NIELS C. NIELSEN

One of greatest leaders in Christendom is tower of might in ideological and political struggles



THE conflict between the East and the West overshadows all of life in the divided city of Berlin. For the citizens of that outpost of freedom, the Foreign Ministers' Conference of last spring was only another episode in the struggle of our civilization with Communism.

Equally important with the events of the meeting is the fact that one of Christendom's greatest spiritual leaders has emerged from the destruction of the capital of Hitler's once proud German Reich.

Bishop Otto Dibelius stands as guardian of the spiritual life of Berlin, towering over the political and ideological struggle and even the threat of war itself. Testimony to his stature in Christian leadership is his recent election as one of the six presidents of the World Council of Churches.

The visitor, whether he comes by special train or by air, finds West Berlin surprisingly rebuilt. Automobiles fill the streets at rush hours. The shelves of the stores are filled with goods. Most business buildings have been renovated since the war and the sidewalk cafes have well dressed customers. Free Berlin is a show place of the goods and liberty of the West.

However, the bombed ruins of Kaiser Wilhelm's old Church called attention to the destruction now in part disguised. Berlin's parks and woods are a symbol of an earlier, happier existence. The suffering which has followed from the war is ever visible in the flow of refugees—at times rapid, at others decreased. It is still possible to pass by subway

from the Russian to the Western zone of the city. The refugees come from the East with only a suitcase, but wearing their best clothes; they can bring no others. They are pathetic in their poverty, and completely dispossessed in leaving their homes. Yet, they are full of hope in the promise of new life and freedom in West Germany.

The visitor to West Berlin can pass unnoticed to the Eastern part of the city, even as the refugees cross in the opposite direction. The Berlin subway and elevated railway continue to give service to both sectors of the city. At the last station in West Berlin, there is a brief announcement that the train will soon cross into the Eastern zone. Shortly thereafter one can see the propaganda banners of the Eastern regime which eulogize Marx and Engels as well as Malenkov. If the visitor has secured East zone money, a taxi will take him wherever he wishes to go in the Russian part of the city. He may drive down *Unter den Linden* where the destruction is virtually complete. East Berlin is rebuilt only in the workers' quarters, along Stalin Allee where the June 17, 1953, riots began. There is indeed a new Russian war memorial which fills a large park. Its statuary and reliefs, all constructed by captive German artists, eulogize the victories of the Reds.

Marienkirche, the major Protestant Church of East Berlin, was not as badly damaged as Kaiser Wilhelm's old Church in the West. Standing in midst of ruins, it is symbolic of the struggle of German Christians today. Pastor George, of the Marienkirche, was seized by the East zone police on a Sunday afternoon after vespers. Nonetheless services continue even in the face of persecution.

Bishop Dibelius often preaches from the pulpit of this now famous Church.

The Christian witness in Berlin is supported by a renewed vitality of faith and life in the West German Protestant Church. The first person I met at Bonn, capital of West Germany, was Dr. Hermann Kunst, representative of the Evangelical Churches in the new parliament. "Tell your American friends," he

said, "that you have found living faith in Germany today." "What would have happened if the war criminals had not been prosecuted by the Allies?", my companions asked. "The Germans would have demanded even heavier vengeance than you did," he replied. It is Dr. Kunst's role to influence the new Germany toward more Christian goals than in the past.

I thought that I came to know the new spirit of the German Christians even better when I interviewed the Dean of the seminary faculty at the



Bishop Dibelius



University of Bonn. "During the war," he said, "I rediscovered the meaning of the cross." He explained, in excellent English, that he had been drafted by the Nazis and subsequently was a prisoner of war in France. Even in captivity he had organized classes for prisoners with the help supplied by the World Council of Churches. This help, much of it American, has made possible a growing spiritual life on the borders of the Iron Curtain.

The most dramatic expression of the new spirit of the German Christians is the *Kirchentag* assemblies, which are held each year in a different part of Germany. Last year, at Bishop Dibelius' request, Eastern Germans were allowed to come to the week's meeting at Hamburg. Special trains moved across the Iron Curtain. The spirit and dedication of the

Kirchentag represents a new coming to life of the German Church, long disabled by state support.

Young people in particular take a prominent part in its sessions. Much of the initiative and leadership in the planning of the program has come from the laity, both men and women. The newly founded Evangelical Academies are specially intended to train laymen in Christian vocation. They have become centers of a new concern to relate the Christian message to political life, as well as the special professions.

The presence of East Germans at the Kirchentag is a constant reminder that Christians face a common peril. The central figure in the struggle to preserve Christian faith in Germany is Bishop Dibelius. He spoke at Hamburg, not alone as the guardian of Berlin, but as the spirit-

bear their Christian witness. Even before Bishop Dibelius arrived, we knew how much he means to ministers and laity alike. For, he speaks out when others must remain silent.

Bishop Dibelius crossed over from East Berlin to address our party. He narrated the persecutions of the Eastern regime: There had been the expulsion of Christian students from the universities as well as systematic efforts to break up Protestant youth organizations. The arrest and imprisonment of the most active and vigorous Protestant pastors continued until about a year ago. Just previous to the 1953 riots, Dibelius had told the head of the East German government boldly, face to face, that this persecution could not erase Christian faith in Germany. Even as he spoke to us, Dibelius expected the release of some of the pastors

In West Berlin are the bombed ruins (right) of the Kaiser Wilhelm Gedachnis Kirche, which calls attention to the destruction now in part disguised.



In East Berlin, is the new Russian war memorial, with statuary and reliefs, constructed by captive German artists, eulogizing victories of the Red army.



ual leader of all the German Protestants.

Dibelius was imprisoned by the Nazis. He knows, as only one who has suffered totalitarian imprisonment can know, that there is an equally deadly threat in the ruthless warfare of Communism on religion.

I first met Bishop Dibelius when he came on a visit to the United States. When I saw him again in Berlin, the occasion and setting were very different. Before his arrival, a group of East Berlin pastors told our small party of Protestant clergy and laity of their problems. They must urge their people to stand fast in the face of persecution. It is their duty to remain in the Eastern zone and

who had been made political prisoners.

However, Dibelius knows that the totalitarian state cannot live with Christianity. It may temporize in its attack on religion, but in the end there is an absolute either-or, a parting of the ways between Marxist materialism and Christian faith.

However, violence alone cannot determine the German fate. At the conclusion of our interview a member of our party asked: "Bishop Dibelius, you do not fear the Russians, but surely the Russians fear you?" Dibelius replied, "My friend, as a Christian minister, I desire that no man should fear me." His faith remains unchanged! END



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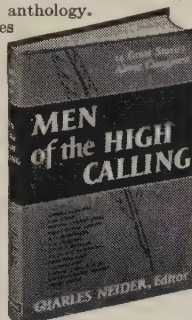
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## BOOK REVIEWS

# A 'Rich' Study

By EDMUND FULLER

UNION Theological Seminary, as a tribute to Columbia University on the occasion of its bicentennial anniversary, held a conference on the theme "Religion and Freedom of the Mind." Four papers from it are now published in pamphlet format.

► **Religion and Freedom of Thought.** By Perry Miller, Robert L. Calhoun, Nathan M. Pusey, and Reinhold Niebuhr. Doubleday. 64 pp. \$1.00.

Each of these gentlemen is a distinguished Christian scholar. Perry Miller takes up the problem of "The Location of American Religious Freedom." Where is it, in our historic experience? Much talked of, yet it has been conspicuously absent at some of the times when we have most claimed it. As he says, "To put it baldly . . . both in education and in religion, we didn't aspire to freedom, we didn't march steadily toward it . . . we stumbled into it. . . . We got a variety of sects as we got a college catalogue: the denominations and the sciences multiplied until there was nothing anybody could do about them."

Robert L. Calhoun examines the corrective which religious conviction and commitment represent to the otherwise excessive detachment and fragmentation of intellectual enterprise, in his essay: "The Historical Relations between Religion and Intellectual Freedom." He observes that organized politics, business, and patriotism are the "heresy hunters" today.

Nathan M. Pusey has a fine, brief essay on "Religion's Role in Liberal Education." Obliquely, he describes McCarthyism in words from Thucydides. The student, he says, above all is trying to find out what he is to do with his life. "Without faith, without some glimpse of the meaning of Christ . . . one must always face life and all crises in terms merely of his own temperament."

Reinhold Niebuhr is in his strongest vein in "The Commitment of the Self and the Freedom of the Mind." Where "political commitments of religious dimensions have entered the emptiness of uncommitted lives" Niebuhr feels, in the Gospel phrase, that

"the last estate of that man was worse than the first." He observes of the materialistic social sciences: "At worst they obscure the human self in its dignity and misery, living under the illusion that selves are merely minds." Yet there is great breadth in his appraisal of that which is valuable and redeemable outside the Christian frame in contemporary thought. The perennial problem is "the inclination of the human heart to ascribe absolute significance to contingent and partial values and interests . . . even within the framework of a religion which exalts one God above these lesser 'gods'."

This booklet, altogether, is unusually rich in its study of its vital theme.

► **Man's Unconquerable Mind.** By Gilbert Highet. Columbia University Press. 138 pp. \$2.75.

Mr. Highet is one of the foremost of our humane scholars, a man who expounds the "classical tradition" and its standards in the jungle of today's mass media. This graceful essay is related to the Columbia anniversary. It is an eloquent and inspiring survey of man's achievements and potentialities, and a warning of his limitations. In the feeling that I share with Maritain, that the term "humanism" is too lightly surrendered by some to the worshippers of Man, I would call Mr. Highet's book "Christian humanism," unless rebuffed by the author. Certainly the human is sometimes touched with glory, and certainly the human is most fulfilled in Christ.

I could wish that the Henleyesque title and some emphases of the essay did not lend themselves so readily to those who would arrogantly aggrandize man in a way that I think Mr. Highet does not intend. A classical scholar, he emphasizes the Greek tradition, content to let the Christian tradition be taken for granted. He warns strongly of the "limits of knowledge," emphasizing the importance of "experience beyond knowledge" and recognition of the "inadequacy of the sciences."

► **Foundations of Social Survival.** By John Lindberg. Columbia University Press. 260 pp. \$3.50.



This is a difficult work and is not or the general reader. The Christian scholar and the student of the social sciences will find it worthwhile. Dr. Lindberg, a Swedish sociologist, is UN Economic Adviser to Jordan. He prepared this book at Princeton's Institute for Advanced Study. I see it as a move to convert the social sciences in the sense that Augustine "baptized" Greek philosophy. This makes it unique among social science books. A neo-Augustinian, he studies the concept of the City in two parts: "The City as Reason," having Plato as its base, and "The City as Love," having Augustine as its base. In spite of the values of the city as reason he finds it inadequate. He seeks a synthesis, but finds the city has love to be an essential foundation of social survival. "In terms of probably survival, the first model (the city as reason) was little better than an outright failure." An influence of Toynbee is perceptible, also. The book is couched in rather abstract terms and is fairly difficult to read, but it is important to the student in its field.

► **The Nazarene Gospel Restored.**  
By Robert Graves and Joshua Podro.  
Doubleday. 982 pp. \$10.00.

Here is an interesting and perverse book with which I cannot begin to cope in detail but which I do not wish to ignore. In any case, the debating of its claims is for experts. With a tremendous machinery it presents a supposed "restored Gospel." This reveals a Jesus who is a wholly human, pious Jew, teaching in anticipation of an imminent end of the world, who did not claim to be God's son, who tried to raise Lazarus but could not, who was crucified but did not die, who after his recovery of consciousness and escape from the sepulchre fled into obscurity and exile. The religion that has sprung up in the name of this amiable but deluded man is the creation of calculated falsifications and especially of the heresies (Judaic) of Paul.

Such attacks are not unfamiliar. The claim of presenting the true texts is uncommonly brash. For all the hugger-mugger of scholarship it appears to be in a considerable part a piece of imaginative literature, based on deduction and the attempt to prove a thesis.

The defensive introduction seeks to anticipate the objections that will be made and answer them in advance. There is little, if anything at all, in the whole work, that is not common knowledge in New Testament study

(CONTINUED NEXT PAGE)



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### RECOMMENDED READING

**Religion and Freedom of Thought.** Miller, Calhoun, Pusey, Niebuhr. Doubleday. \$1.00.  
**Man's Unconquerable Mind.** Gilbert Highet. Columbia Univ. Press. \$2.75.  
**A Fable.** William Faulkner, Random House. \$4.75.  
**The Man in the Thick Lead Suit.** Daniel Lang. Oxford. \$3.50.  
**Through Malan's Africa.** Robert St. John. Doubleday. \$3.95.  
**Medieval Essays.** Christopher Dawson, Sheed & Ward. \$3.50.

(a fact obscure to an uninitiated reader). Graves and Podro claim to be the only men honest and objective enough to reconstruct the reality of the story in the light of the known facts.

The great question, to me, is how the authors would account for the rise of Western Christendom upon the foundation of what they regard as such a palpable fraud.

► **Against the Stream.** By Karl Barth. Philosophical Library. 253 pp. \$3.75.

This is a selection of Barth's shorter post-war writings, 1946-52, edited by Ronald Gregor Smith. Barth, one of the great contemporary theologians, is difficult. He is at his most accessible in these brief radio talks, essays, and question-answer sequences. He discusses the Church in relation to politics, the "new humanism," the Jewish problem, and so forth. Important as part of the total work of a major figure.

► **The Book That Is Alive.** By John Paterson. Scribners. 196 pp. \$3.50.

Studies of O. T. wisdom literature: Proverbs, Job, Ecclesiastes, and a few Psalms. For the general reader.

► **The Parish in Action.** By Joost De Blank. Morehouse. 178 pp. \$2.85.

A discussion by the Bishop of Stepney of the opportunities and problems of the parochial system. An importation.

► **Through the Gospels to Jesus.** By Dwight M. Beck. Harper. 468 pp. \$4.50.

A well-balanced textbook for the study of the life of Christ and the Gospels.

► **Under Three Flags.** By Stephen Neill. Friendship Press. 186 pp. \$2.00.

Bishop Neill, whose fine *Christian Society* has been praised in these pages, discusses authoritatively India, Pakistan, and Ceylon, and the problems of the Christian Church in relation to them. END

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## PAPER BOOKS

(CONTINUED FROM PAGE 26)

ts of paper books, and for minimizing the familiar, evident objections to them.

First, the objections. Every few weeks the newspapers and the book-trade media record some local police action against some paper book titles on allegations of obscenity. The pattern here is much the same as in hard-bound books. In nine cases out of ten, the charge is levelled against some reputable book or standard contemporary author. Most censorship drives attack the provocative, serious artist and ignore the meretricious, vulgar stuff that proliferates on the basis of a sly suggestiveness. In the same way, drives to censor films often will attack a mature, adult film, frequently a foreign one, while paying scanty attention to the smirking salacity of domestic B and C pictures that are legalistically "clean." In all the art fields we are far more afflicted by mediocrity than we are by obscenity.

There are several imprints in the paper book field offering primarily cheap, pandering stories. My argument is that they have invaded this format, now that it is a popular one, but that this type of reading matter always has been current and will continue to be. The retailer who carries largely, or exclusively, this sort of thing always has carried it in its other forms, chiefly magazine, or the trashy rental-library selection which the paper book has just about abolished.

Another objection has been the lurid covers. It is true that gross violations of judgment and taste were committed by the whole industry for a while, and that some offenses still occur. But the book trade itself experienced a revulsion. In the last year a marked improvement has occurred. No comparable effort now is being made to get a nude female onto the cover of any book whatsoever. The cheaply sexy cover today is pretty apt to be an index to the cheaply sexy book and not a disguise, for example, for *Perelandra*, by C. S. Lewis, which was one of the most spectacular victims of the old abuse.

When I speak about the good books available in paper form I sometimes hear the lament, "Where do you find them? I never see them." This is not an open-and-shut case. Throughout the east and in the mid-west, I have seen consistently many fine titles on drugstore and railroad station racks, cheek-by-jowl with westerns, mysteries and mediocre general fiction.

(CONTINUED ON PAGE 35)

# "Another Chance"

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With Answers by Dora Chaplin

# The Devil: An Adversary

Dear Mrs. Chaplin:

*I have been to several Baptisms but it was only last Sunday that some of us got into an argument about something in the service. We noticed that the sponsors renounce "the devil and all his works." People don't believe in the Devil nowadays, do they? Isn't he old-fashioned?*

John J. M. (Mass.) 16 years old

DEAR JOHN:

If the Evil Power in the world, called the Devil, were not a reality, or had even grown old-fashioned, the world would be in a very different condition from what it is today! I expect what you mean is that the idea of the Devil wearing red tights, as he is seen in plays (complete with tail and horns) is an old-fashioned one. As a matter of fact it is a pity we ever came to think of him in that form, for now we are very sophisticated, and we are able to say, "What nonsense, there's no such thing!"

Our Lord, using the language of his time, referred to the Dark Power in the universe as "the Evil One," or "Satan" or "the Devil." St. Paul refers to him as "our adversary the devil" and says that he is "as a roaring lion, seeking whom he may devour." You will find many references to this evil spirit in the Bible, and above all we must accept the fact that Jesus Christ was very plain when he spoke of this spirit as being responsible for the misery in the world. You will remember how in the story describing man's Fall (Genesis Chapter 3) we find the Devil in the form of a serpent, tempting man to disobey "and ye shall be as gods." We've often talked of that in this column, haven't we, how we are tempted to live as though we belonged to ourselves, to set up little worlds of our own and forget that we are dependent on God, our Creator. The Devil is at work trying to make mankind believe that there is happiness outside God.

Of course there is a mystery behind this power of evil. Christianity has always taught that the Devil is

a fallen angel, and if you have read Milton's *Paradise Lost*, you will have seen that idea developed. Some people think the evil power has arisen out of the effects of centuries of self-centered living. The important fact for us is that Our Lord taught that there is an Evil Power acting in the world, and that it is a dangerous enemy of those who want to serve God.

A general commanding an army will not win the battle if he pretends that the enemy does not exist, or underestimates his power. In the same way we shall be helping the spirit of evil if we refuse to admit its presence in the world, whatever we call it. Baudelaire says, "The Devil's cleverest wile is to convince us that he does not exist."

Now in Christ we have the power to fight the Devil, and through God's Holy Spirit he will ultimately be defeated. Some Christians are helped by thinking of the world as Enemy-occupied territory and say that in many ways the Church is like a secret society to undermine the Devil. This is a helpful thought when the world appears so black that it looks as though mankind is becoming entirely enslaved by evil. The Church goes on sabotaging the devil's plans, and Christ acts through her, overcoming evil with good. That is why it is so important for us to be serving in God's army, and why, in the Baptismal service, we pray for the new "recruit", asking "that he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and shall continue Christ's faithful soldier and servant unto his life's end."

Dear Mrs. Chaplin:

*In your reply to "Mary"—in Episcopal Churchnews, July 25th, you left out one important thing. Please tell "Mary"——— this message from an old priest: "When I present the offering and lift high the offering plates before the cross I am not presenting money only, I am presenting*



Metropolitan Museum of Art  
St. Michael's and the Dragon

*to God the hearts and lives of the people and have a special prayer for them as I ask God to bless the use of the money they have given."*

The Rev. Dr. ——— (Va.)

DEAR DR. ———

I will certainly print your message to "Mary ———" and I am sure she will be grateful to have your helpful teaching added to the answer we gave. You may remember we said "when our offerings are made they should be a sign of our love and gratitude to God and also of our desire to offer ourselves and our lives to Him." The support of this statement from a priest will I know impress itself on the correspondent's mind. Please write and send in your counsel again; the young people are grateful for your interest in them.

*A Headmistress writes to the column: In a letter of appreciation for our column an experienced principal of a school writes, "I get so sick and tired of the sentimental, nonsensical way that many adults talk down to the "Younger Generation" that it is a real delight to read your straightforward answers. May your work be especially blessed.*

Miss D ——— (Ohio)

DEAR MISS D.

A word from a trained teacher is always appreciated, and I am glad you like our column. It belongs to the "Younger Generation," and their questions are usually so good that they deserve honest answers! Thank you for your kind comments. END



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A sizable business is done in paper books by direct mail. Most of the paper-book publishers will send their catalogues on request and fill direct-mail orders in quantities of five titles or more. There is an outfit, probably not the only one, specializing in mail-order service for paper books of all publishers. Ten cents will bring a catalogue from Book Mail Service Co., Box 363, Jamaica, N. Y. All such sources are advantageous for those not near large book-stores.

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(CONTINUED ON NEXT PAGE)

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Ave., N.Y.C., publishes under the imprints both of Pocket Books and Cardinal Editions, likewise offering a very large, impressive range in fiction and non-fiction.

Bantam Books, Inc., of 25 W. 45th St., N.Y.C., has a list slightly more heavily weighted toward fiction, but by no means limited to it. Among their non-fiction titles is *The God That Failed*, one of the most interesting discussions of disillusionment with Communism among contemporary intellectuals. Bantam encourages direct-mail purchases.

The Dell Publishing Co., 200 Fifth Avenue, N. Y., is developing an interesting list, with good taste in cover treatment. This fall they will publish *The Book of Prayers* for Protestant worship, for which the guiding hand has been Leon Macaulay of Seabury Press, with John W. Suter, Custodian of the Book of Common Prayer, as a consultant.

Now I wish to mention two more specialized lists, running to slightly higher prices, ranging from 50¢ to \$1.00, with one or two items at \$1.25.

Penguin Books, Inc., of 3300 Clipper Mill Road, Baltimore, Md., will send a descriptive catalogue. These, as many of you may know, are British paper-bounds offering some magnificent titles, especially in the classics and in scholarly fields. The Dorothy Sayers translation of Dante's *Inferno*, recently recommended in these pages, is part of this series, as is E. V. Rieu's *The Four Gospels*. (Incidentally, Mentor will bring out this summer a new *Inferno*, translated by John Giardi.)

## The Anchor Series

A brilliant new American series, only a year old, is Doubleday's Anchor Books, most of them at 65¢ to 95¢. A list of these may be obtained from Doubleday, Inc., Garden City, L.I., N.Y. It includes such titles as W. J. Cash's *The Mind of the South*, Jacques Barzun's *The Teacher in America*, a three-volume edition of Trevelyan's *History of England* (85¢ per vol.) and Basil Willey's *The Seventeenth Century Background*.

The Anchor series is a graphic demonstration of one power of paper books. In it, some famous works of literary criticism or other scholarly titles, the normal hard-cover sale of which would be from 2,000 to 3,000 copies, have sold already as many as 30,000 copies. These are not potential mass-market titles and the impact of such a stepped-up circulation and purchase of titles of this calibre is important.

The contribution of these lists to our schools and colleges is enormous.

Many schools and colleges, with or without other bookstore facilities, have put in for their students racks of selected titles representing all the above lists and some others. There may even be some parish educational centers or community houses in which such a venture would be self-sustaining. I have been associated with one such "Book Cafeteria," as we call it, at Kent School, where it has contributed immensely to the stimulation of reading among students of all ages over a broad range of materials.

An important aspect of the paperback field is that, with a few exceptions, its practice has been to offer the unabridged text of the books involved. This is of great help to resisting the pernicious trend toward book condensations. The launching of a so-called book club by the Reader's Digest, offering four current best-sellers in greatly condensed form in

(CONTINUED ON PAGE 38)

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Mrs. Tighe and fellow students at Yale—she wanted to help

## Dealing With Facts

By BETSY TUPMAN

**O**FTEN a sense of inadequacy keeps untold numbers of people from contributing effectively to the work of Church and community. They don't think they as individuals can do very much about such enemies of personality as, for example, alcoholism.

But there's a woman in Michigan who has tackled this problem personally and has become an "information center" to the women of her diocese concerning alcoholism.

Mrs. Clara Tighe of Birmingham, says her first reaction was "a feeling of entire inadequacy" when Bishop Richard S. Emrich of Michigan asked her to attend the Summer School of Alcohol Studies at Yale University to get facts about this problem.

"I had no professional interest, no pre-conceptions, no smattering of knowledge, nothing but an eager willingness to learn and a real, deep desire to be of use."

Returning from Yale last year equipped with "new interest and challenge," Mrs. Tighe went into action to capture the concern of women. She accepted "any and all invitations to speak to women alone or to mixed groups" of Episcopalians as well as other church mem-

bers and professional and business women. She has spoken to as few as 20 and as many as 1,200 at one time.

Are her efforts successful? Yes. Follow-up inquiries are proof to her that the information she is trying to give is needed and *wanted*. "... The subject," she said, "is not one of prestige—is *much* misunderstood (they think it's W.C.T.U. or similar and too controversial, etc.) ... Often the United Thank Offering or some other phase of Woman's Auxiliary work seems more important. Sometimes I am sure they fear the subject of alcohol lest some members be offended. When they learn that the talk is entirely objective they feel differently."

Mrs. Tighe plans to continue with "public speaking" and "private talking" to present alcohol and alcoholism as the "vital social and health problem that it has become—a problem too complex to be easily solved but one that demands the consideration of Church women."

Her message: "As Christian women we must take steps that we believe will lead to Christian goals regarding alcoholic beverages. We must be women of conviction but not of prejudice." **END**

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one volume, is as vicious a development as the book field has seen in a long time. It contributes to the delusion that you can read a book without reading it. Something less than a work of art is not that work of art and the condensed book is only a more subtle, and hence even more dangerous, version of the classic-comic fallacy.

This article opened with a mention of Gresham's law. I do not believe that the mediocre and trivial paper books will drive out the fine ones. I believe that they will coexist, always, and I think it would be foolish not to realize that the presence of the inferior ones is part of the mass-distribution pattern which is the only thing, in our economy, that can make the whole structure possible. The fact remains that for whatever complex reasons, the development up to now has seen an increasing advent of quality books into paper covers.

### Major Contribution

Mediocrity of taste, where it can be overcome at all, is only overcome by exposure and experience. Many good books are being bought by people who never bought them before because now they can afford them, and because they are fairly readily at hand for those who would not have sought them out in libraries. And many good books are being read by accident!

Where no taste can be cultivated, nothing is lost. The inveterate reader of the mediocre will go on reading the mediocre and will never run into short supply. But I find it impossible to believe that the growing availability of good books, the enlarged experience of good books, even when accidentally encountered, can do other than contribute to the reading level and standards of this nation.

There is no denying that over a period of years the exposure to good music on the radio created a musical taste in this country beyond anything that had existed before and has created the great market for classical recordings. There is no reason to suppose that an analogous phenomenon may not take place in the realm of books, on a long-range perspective.

This is not a visionary optimism looking toward a literary utopia, but a realistic belief that paper-bound books, the bad taken with the good, are making a major, and I hope permanent, contribution to the American literary scene. They are certainly important to writers, for the writer above all things wants to be read. Never has he had such a potential audience for his books. END



# THE COURT AND THE CHURCH

(CONTINUED FROM PAGE 24)

nentous decision? I doubt very much that he and his like-minded fellows can in the foreseeable future convince the disturbed white Southerners that their fears are unfounded and that the Supreme Court acted with Christian justice, in the democratic tradition and to the best interests of the nation. The white Deep South is too busy with plans to nullify the Court's action to listen.

Instead, the value of the Christian spokesman in the South is of a very special kind. He stands as evidence to the world, the nation and the dissident Southern majority that there is another side, represented here by a minority of Christian men and women who see no catastrophes ahead, and who urge a calm and orderly working out of an extremely difficult problem in human relationships. I am sure that the support given to the Court by the South's Baptists, Presbyterians and Methodists, in a variety of gatherings, and by a number of Roman Catholic churches helped to ease tensions on both sides of the Mason-Dixon and color lines; for it did prove to the nation and to both races that the South did not present a united violent or irreconcilable front.

## Gradualism"

This has done much good. Nevertheless, the relative quiet with which the decision was greeted does not mean resignation, Christian or otherwise. Nor will future behavior be uniform. This cannot and should not be expected. The border states have accepted the decision. They are not greatly disturbed by the numerical factor. Those completely Southern states with the fewest Negroes have acted more mildly than have the ones with heavy Negro populations. Obviously, population statistics, the present and planned development of school facilities, and state and local leadership will have great bearing on the number of Negro children who will seek admission, the number who will be admitted, and the kind of services that will be employed to prevent admission.

In one area, gerrymandering will include all but a handful of Negro children; in another, local agreements and threats will keep the doors closed to them; elsewhere, a variety of legal maneuvers will be executed. The threatened replacement of public school systems with so-called private schools—admitted subterfuges—may come realities in Miss. and Ga.

But, in fringe areas, some Negro children will go to schools from which they formerly were excluded; and even in the areas of most adamant resistance, the thoughtful objectors will say that they are only trying to buy time, to put off by a gradual approach or by delaying tactics, the eventual, inevitable implementation of a unique social revolution.

I myself believe—as, I am sure, do most members of the Court—that this "gradualism," so detested by the militant Negro leaders, offers the only route by which the South will come to accept the Court's mandate.

During this period of transition, the role of churchmen like my friend will be to remind their fellows that whatever earthly, human complications face us in time of readjustment,

the direction in which we move is the Christian and democratic one. And the zealous social missionary will need patience above all.

The millenium won't be reached in our time nor through the instrumentality of a Supreme Court decision; nor is Southern reluctance to go along the only or the worst evidence of man's distrust for his fellow man.

The impatient churchman, especially he who does not know the South, or history, must understand the attitude of the grandsons of slave-owners no less than they sympathize with the grandsons of slaves. And this understanding and sympathy alike require the expression of the Christian spirit to an extent not hitherto demanded in our nation in our time.

END



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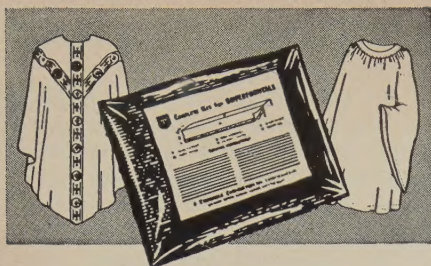
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## CHANGES

# Clergy Placements

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**BERTOLIN, JAMES WILLIAM**, June 29, at St. Mark's Cathedral, Seattle, Wash., by the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.

**BIGLIARDI, MATTHEW PAUL**, June 29, at St. Mark's Cathedral, Seattle, Wash., by the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.

**BLOOM, CARL R.**, July 17, at Grace Church, Hinsdale, Ill., by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago.

**DUNAWAY, JOSEPH ALBERT**, July 21, at St. Thomas' Church, Abingdon, Va., by the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia.

**LEACH, PHILIP PARTON**, July 2, at Christ Church Cathedral, Houston, by the Rt. Rev. Clinton S. Quin, Bishop of Texas.

**MACARTHUR, LEE MAURENCE**, June 29, at St. Mark's Cathedral, Seattle, Wash., by the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.

**McKNIGHT, VERNON C.**, June 1, at St. Mark's Church, Hanna, Wyo., by the Rt. Rev. James Wilson Hunter, Bishop of Wyoming.

**McLAUCHLAN, HENRY FREDERICK**, June 29, at St. Mark's Cathedral, Seattle, Wash., by the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.

**MEDFORD, FLOYD CHESTER, JR.**, July 2, at Christ Church Cathedral, Houston, by the Rt. Rev. Clinton S. Quin, Bishop of Texas.

**NIGHTINGALE, RUFUS K.**, June 29, at St. Andrew's Church, Arlington, Va., by the Rt. Rev. Robert F. Gibson, Jr., Bishop Coadjutor-elect of Virginia, for the Bishop of Georgia.

**NINEDORF, ROBERT WILLIAM**, July 2, at Christ Church Cathedral, Houston, by the Rt. Rev. Clinton S. Quin, Bishop of Texas.

**NORMAN, HAROLD EUGENE**, July 2, at Christ Church Cathedral, Houston, by the Rt. Rev. Clinton S. Quin, Bishop of Texas.

**PAULEY, WALTER HAROLD**, July 5, at St. Stephen's Church, Innis, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

**PEPPER, PHILIP EUGENE**, at St. Andrew's Church, Waverly, by the Rt. Rev. Gordon V. Smith, Bishop of Iowa.

**PERRY, WALTER AMERICUS**, June 16, at the Cathedral of Saint Phillip, Atlanta, Ga., by the Rt. Rev. Randolph Royall Claiborne, Jr., Bishop of Atlanta.

**RANIERI, RUDOLPH LAWRENCE**, July 2, at Christ Church Cathedral, Houston, by the Rt. Rev. Clinton S. Quin, Bishop of Texas.

### Ordinations To Diaconate

**JONES, SCOTT N.**, June 4, at Chapel of the Virginia Seminary, Alexandria, by the Rt. Rev. Shirley H. Nichols, Bishop of Salina. Assigned to St. Matthew's Church, Evanston, Ill., as assistant.

**JORDAN, JEAN PAUL**, June 19, at Calvary Church, Pittsburgh, Pa., by the Rt. Rev. Austin Pardue, Bishop of Pittsburgh. Assigned to Trinity, Patton, and St. Thomas, Barnesboro, Pa., as deacon-in-charge.

**KELLEY, KONRAD ETICK, JR.**, July 16, at Grace Church, Weslaco, Tex., by the Rt. Rev. Everett H. Jones, Bishop of West Texas. Assigned to Grace Church, Falfurrias, and St. James' Church, Hebbronville, Tex., as minister-in-charge.

**KIMBALL, JOHN CHARLES**, June 2, at Trinity Church, New Haven, Conn., by the Rt. Rev. Henry Walter Gray, Bishop of Connecticut.

**KING, DAVID RHINELANDER**, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to St. Stephen's Church, Wyandotte, Mich., as assistant minister.

**KIRKLAND, WILLIAM MATTHEWS**, June 16, at the Cathedral of Saint Phillip, Atlanta, Ga., by the Rt. Rev. Randolph Royall Claiborne, Jr., Bishop of Atlanta.

**LAFON, ALVIN PAUL**, June 14, at the Cathedral Church of Saint Mark, Salt Lake City, Utah, by the Rt. Rev. Richard S. Watson, Bishop of Utah. Assigned to St. John's Church, Logan, Utah, as vicar.

**LEARY, ALBERT PARIS**, June 29, at St. Mark's Church, Shreveport, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

**LEMCKE, JOHN HARRY, JR.**, June 14, at Grace and Holy Trinity Cathedral, Kansas City, Mo., by the Rt. Rev. Edward Randolph Welles, Bishop of West Missouri.

**LOW, ALLAN WESLEY**, June 25, at St. Paul's Church, Baltimore, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to Grace and St. Peter's, Baltimore.

**MacKAY, WRAY E.**, June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to St. Peter's Church, New York, as curate.

**MAHOLM, RICHARD DALE**, June 15, at Chapel of the Holy Spirit, Gambier, Ohio, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Assigned to St. Luke's Church, Cleveland, as deacon-in-charge.

**MARSHALL, GEORGE BAKER**, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to St. Martin's Church, Charlotte, N. C., as curate.

**MARSHALL, JAMES EUGENE**, June 30, at Christ Church Cathedral, New Orleans, by the Rt. Rev. Girault M. Jones, Bishop of Louisiana. Assigned to Trinity Church, Baton Rouge, as curate.

**MEAD, ALFRED**, June 25, at Church of the Good Shepherd, Lake Charles, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

**MESSINGER, JOHN ALBERT**, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to Trinity Church, Fort Worth, Tex., as assistant minister.

**MITCHELL, LEONEL LAKE**, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. To take post graduate studies at General Theological Seminary, New York.

**MORRIS, JOHN BURNETT**, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to St. Barnabas, Dillon, and Christ Church, Mullins, S. C., as minister-in-charge.

**NEWBERY, CHARLES**, June 31, at Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. Assigned to Christ Church, Poughkeepsie, N. Y., as curate.

**OGILBY, ALEXANDER**, June 9, at Christ Church Cathedral, Hartford, Conn., by the Rt. Rev. Henry Walter Gray, Bishop of Connecticut. Assigned to Trinity Church, New Haven, as curate.

**PIERCE, DONALD BUCKLEY**, June 2, at Trinity Church, New Haven, by the Rt. Rev. Shirley M. Nichols, Bishop of Salina.

**PINNEO, KENT HUBBARD**, June 29, at St. Paul's Church, Des Moines, by the Rt. Rev. Gordon V. Smith, Bishop of Iowa. Assigned to Trinity Church Emmetsburg; St. Thomas' Church, Algona, and St. Stephen's Church, Spencer, as deacon-in-charge.

**POLLARD, RICHARD A.**, June 11, at St. Paul's Cathedral, Buffalo, by the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York. Assigned to St. Barnabas' Church, Akron, as deacon-in-charge, and St. Michael's Church, Oakfield, as vicar.

**POPE, CLARENCE CULLAM, JR.**, June 29, at St. Mark's Church, Shreveport, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

**PREST, ALAN PATRICK LLEWELLYN, JR.**, June 9, at Christ Church Cathedral, Hartford, by the Rt. Rev. Henry Walter Gray, Bishop of Connecticut. Assigned to St. Andrew's Church, Meriden, Conn., as curate.

**PRITCHARD, DAVID G.**, June 12, at the Washington Cathedral, Washington, D. C., by the Rt. Rev. Angus Dun, Bishop of Washington. Assigned to St. Anne's Church, Lowell, Mass., as curate.

**RENOUF, ROBERT W.**, June 11, at St. Paul's Cathedral, Buffalo, by the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York. Assigned to St. Simon's Church, Buffalo, as curate.





# Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day;

HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
13 Ave. George V.—just off Champs Elysees  
Sun 8:30, 10:45, 12 (Coffee Hour) Open daily.  
Memorial Cloisters, State Flags, Cathedral Choir  
... Warm Welcome. "Most Beautiful English  
Gothic on the Continent."  
Very Rev. Sturgis Lee Riddle, Dean

## BONN, GERMANY

**The American Protestant Church,**  
Timson Memorial Chapel  
Sundays—HC, 8:00 A.M., Morning Service, 11:00  
The Rev. J. L. B. Williams, M.A.

## LOS ANGELES, CAL.

**CHURCH OF THE ADVENT**  
1976 W. Adams Blvd (near La Brea)  
Rev. George Lyon Pratt, r  
Rev. Frederick K. Belton, asst.  
Sun 8 HC, 9:15 Family Eu & Ser, 11 MP & Ser;  
Wed 7 & 10 HC

## WASHINGTON, D. C.

**WASHINGTON CATHEDRAL**  
Mount Saint Alban  
The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays  
HC 7:30; Int 12; Ev 4. Open Daily 7 to 6

**CHURCH OF THE ASCENSION & ST. AGNES**  
215 Massachusetts Ave., N.W.  
Sun HC 7:30, 9:30, 11; Daily HC 7; Sat C 4 to 5,  
7:30 to 8:30  
When in Washington visit this historic Anglo-  
Catholic Parish.

## MIAMI, FLA.

**ST. STEPHEN'S**—3439 Main Hwy.  
Rev. W. O. Hanner, W. J. Bruninga, A. E. Smith  
Sun 7, 8, 9:15; HC Daily; C Sat 5-6, 7-8

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7, Fri 10:30; Other  
days 7:30; Ev B Sun 8; C Sat 5

## BALTIMORE, MD.

**THE CHURCH OF ST. MICHAEL & ALL ANGELS**  
20th and St. Paul Sts.  
Rev. D. F. Fenn, D.D., r. Rev. Ira L. Fetterhoff, c  
Sun Services 7:30, 9:30 and 11, also daily.  
An outstanding choir of boys and men.

## SAINT LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE**  
The Rev. J. Francis Sant, r  
The Rev. William Baxter, Minister of Ed.  
Sun 8, 9:30, 11. High School 4, Canterbury Club  
7:15

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. J. J. English, c  
Sun 8 HC, 9:30 Sung Eu., 11 MP; Daily HC 7:30  
exc Fri 9:30

## ROCHESTER, N. Y.

**ST. PAUL'S CHURCH** Rev. George L. Cadigan  
East Avenue and Vick Park B.,  
Sun Services 8, 9:30, 11; Fridays 7

## NEW YORK CITY

**NEW YORK CATHEDRAL**  
(St. John the Divine) 112th and Amsterdam  
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4; Ser  
11, 4, Wkdays HC 7:30 (also 10 Wed, and Cho HC  
8:45 HD); MP 8:30; Ev 5:30  
The daily offices are choral exc. Mon.

**CALVARY** Rev. G. Clare Backhurst, r  
4th Avenue & 21st Street  
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Ev Mon to Sat 6

**GRACE CHURCH** Rev. Louis W. Pitt, D.D., r  
Broadway at Tenth St.  
Sun 9 HC, 11 MP, Thurs 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Avenue at 90th Street  
Sun HC 8 & 9:30, Morning Service & Ser 11;  
Tues & Hd HC 8:15; Thurs HC 8:15 & 12 N.  
Daily MP 8.

**CHURCH OF THE HOLY TRINITY**  
316 E. 88th St. Rev. James A. Paul, D.D., r  
Sun 8 HC, Ch S 9:30; Morning Service & Ser 11,  
EP & addr 5

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. BARTHOLOMEW'S** Rev. A. P. Stokes, Jr.  
Park Ave. at 51st St.  
Sun HC 8, 9:30; MP 11 (HC 1st Sun) Wkdays HC  
Tue 10:30, Wed & HD 8, Thurs 12:10; EP 6 Daily

**ST. IGNATIUS'** 87th St. & West End Ave.  
one block West of Broadway  
Rev. W. F. Penny Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. JAMES' CHURCH** Madison Ave. at 71st St.  
Rev. Arthur L. Kinsolving, D.D., r  
Rev. W. J. Chase  
Sun 8 HC; 11 MP, Ser; HC Wed 7:45, Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D., r  
46th St. between 6th & 7th Aves.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9.

**ST. THOMAS** Rev. Frederick M. Morris, D.D., r  
Rev. Roeliff H. Brooks, D.D., Rector Emeritus  
Sun HC 8, 9, 11, 1st & 3rd S; MP 2nd, 4th, 5th S;  
Daily HC 8:30; Thurs 11.  
Noted for great reredos and windows.

**TRANSFIGURATION** Rev. Randolph Ray, D.D., r  
Little Church Around the Corner 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

## UTICA, N. Y.

**GRACE** The Rev. Stanley P. Gasek, r  
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit, daily 12:15;  
MP & HC Wed, Thurs, Fri & HD; Healing Fri 12:30

## NEW YORK CITY

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, 9:15, EP 4, HC 8, 12 ex Sat, EP 3;  
C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr. v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St  
Rev. William Wendt, p-in-c  
Sun 8, 10, 8:30; Weekdays 8, 5:30

## COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D., r  
Rev. A. Freeman Traverser, asst.  
Sun 8, 11, Evening, Weekday. Special Services as  
announced

## MEMPHIS, TENN.

**CALVARY CHURCH** 102 N. Second (Downtown)  
Donald Henning, D.D., L.H.D., r  
David Watts, B.D., asst.  
Sun 7:30, 9:30, 11. Daily HC 7:30

## DENISON, TEXAS

**ST. LUKE'S CHURCH** 427 West Woodward St.  
Rev. David A. Jones, B.D., r  
Sun H Eu 7:30, Fam Ser & CS 9:30 Cho Serv 11;  
Wkd H Eu 7 M, Tu, Th, Fr; 9:30 Wed MP 15 min  
prec Eu. EP 5:30 daily exc Sat C by appt.

## SALT LAKE CITY, UTAH

**ST. MARK'S CATHEDRAL** 231 East 1st South  
Very Rev. Richard W. Rowland, Dean  
Rev. Elvin R. Gallagher, Asst.  
Sun HC 8, Family Eu 9:30, MP 11 (Cho Eu 1st  
Sun); Weekday Eu Wed 7, Thurs & HD 10:30;  
C by appt.

## RICHMOND, VA.

**ALL SAINTS,** 316 W. Franklin St.  
Rev. Robert M. Olton, r  
Sun HC 9 MP & Ser 11 (HC 1st Sun)  
Famous Boy and Men's Choir  
Nursery class at 11.

**ST. LUKE'S**—on Routes 1 and 301  
Sun Masses 7:30, 11, MP & Ch S 9:30; Daily  
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

**ST. PAUL'S**—across from the Capitol  
Rev. Robert R. Brown, r  
Rev. W. Holt Souder, assoc.  
Sun Services 8, 11, also Wed 8



# Your Church

## "COFFEE HOUR"

How to keep this important fellowship hour going, in spite of today's high coffee costs!

Serving coffee at after-church services and other parish get-togethers is a widely enjoyed custom. But with coffee prices so high they're front-page news, many churches have had to call a halt on the coffee-serving practice.

Nescafe' Instant Coffee, however, has solved the problem for many churches in a highly satisfactory way. For Nescafe' is 100% pure coffee, *guaranteed* to give better flavor than ground coffee, cup after cup. And it's far more economical than the ordinary ground kind.

You'll find the 6-ounce jar of Nescafe' saves you 75c and more compared to 3 pounds of ground coffee. In addition, there's no waste

with Nescafe'—no coffee thrown out with the grounds. There's no fuss or bother in making, either. Just add boiling water . . . Nescafe' Coffee is perfect every time!

For large groups—at church or for your family—it's a good idea to make Nescafe' in a Silex or similar coffee maker. Simply put one teaspoonful of Nescafe' into a coffee maker for each cup of coffee desired. Then add a cup of boiling water for each spoonful of Nescafe'. Stir gently. Cover so the coffee "draws" for a moment, and either serve immediately or keep warm over a very low flame until needed.



Discover how delicious Nescafe' is . . . how convenient and thrifty. Serve it at your church coffee hours and at home, too. Enjoy rich, real coffee with no worry about coffee prices!

